Evangelical Christendom

"Unum Corpus sumus in Christo."

Nov.-Dec., 1909.

Divine Authority or Lawlessness?

On this the first occasion of my taking the chair after a long illness, will you forgive a personal note? The invitation to preside at this meeting last spring reached me on a bed of sickness. I could only reply to our esteemed Secretary, Mr. Gooch, that if God raised me up again there would henceforth be no cause dearer to me than the work of the Evangelical Alliance, nor any privilege greater than to be present at this conference. It appeared to me that if permitted to take any further part in Christian work here below there were three duties having pre-eminent claims on my time and attention: 1st, by earnest and prayerful effort to further the proclamation of the Gospel message as revealed in God's Holy Word; 2nd, to insist upon the Divine authorship of that Word and its supreme authority; and, 3rd, to further by every proper means the unity of Evangelical Christendom. Weighed in the balances of eternity, surely these objects transcend all others in importance, and I rejoice to think that they are the special objects for which the Evangelical Alliance exists, and in the promotion of which it has found the greatest usefulness. The Alliance rejoices to further the proclamation throughout the world of the Gospel message of a free pardon to all sinners who, acknowledging their own ruin by the Fall, accept Jesus Christ as their Lord and personal Saviour, so that by the Holy Spirit they may be made new creatures and the sons and daughters of the Almighty Father. But this Alliance realizes that wherever the integrity and authority of the Bible is called in question, the Gospel trumpet must always have an uncertain sound, and therefore it has always stood for, and I trust always will stand for, the public acknowledgment of the impregnable rock of Holy Scripture as the foundation of our faith and its final authority. Again, unless we acknowledge as a cardinal article of our faith the Divinity of our Lord and Saviour Jesus Christ—the chief Corner Stone laid by Jehovah Himself—and unless we believe that other foundation can no man lay, the true Christian unity desired by this Alliance is impossible. A false union with those who deny our Lord's Divinity and exalt the divinity of man, who preach another Gospel, and acknowledge any authority above that of the Bible, is not merely futile, but even an attempt at such union is a grave dereliction of duty on the part of those who are called on to contend for the faith once committed to the saints. I may perhaps remark on the fact that it is not in religious circles alone that alarm is felt concerning the changed attitude of many of the Churches towards the claim of the Bible to be the supreme authority, by which the words and actions of mankind are to be regulated and controlled. It is being discovered that, after all, the Bible is the base of all authority, and therefore that no man-made law can long endure without a religious sanction. The Bible says that the authority of the earthly ruler is delegated to him by God Himself. "Let every soul be in subjection to the higher powers,

MR. MARTIN JOHN SUTTON, J.P.
(Vice-President, Evangelical Alliance.)

for there is no power but of God, and the powers that be are ordained of God"; "Whosoever therefore resisteth the power, resisteth the ordinance of God." The intrinsic force of all law is lost if its Divine source is not acknowledged, and therefore this Alliance in standing for the authority of the Bible is standing for the highest form of Christian patriotism. If we survey the present condition of society we see on every side an uprising against authority, a spirit of lawlessness abroad, which augurs ill for the future. We notice the same tendency in all the Churches, and the people seem to desire to have it so. Chapels are used for the inculcation of doctrines diametrically opposed to the faith of those who erected the buildings, and to conserve which faith the trust deeds exist. Even the Church of Rome itself is honeycombed with modernism, which is only another name for lawlessness, and which unhappily is more occupied with the task of discrediting the Bible than with fighting the Pope. When we turn to the Established Church of England, the Church which is supposed to exist for the very purpose of inculcating the duty of obedience to Divine authority, we find thousands of the clergy a law unto themselves as regards illegal vestments and ritual, and others openly denying the foundation truths of Christianity. Surely judgment must begin at the house of God; but can we wonder that such an example set by spiritual teachers should have a disastrous effect on politicians of both sexes, on motorists, hooligans, and anarchists generally? Even those ministers of our Churches who have not actually themselves imbibed or taught error seem afraid to blow the Gospel trumpet with any certain sound, for fear of offending the so-called intellectual members of their congregations. The joys of heaven and the pains of hell are rarely mentioned. Sin is referred to as an amiable weakness, not as a thing which God hates and which He will certainly punish, and the blessed expectation of the coming of our Lord may almost be said to be non-existent in polite religious society, for few seem to believe in or to desire any second coming whatever. Some go so far as to enquire: Where is even the promise of His coming? And by making the plain words of Holy Scripture of none effect thus overthrow the faith of some. All this comes from a lowered view of the authority of God's Word, and this evil results from the work of the higher critics, who have been allowed to use chairs of Divinity, which were founded to teach Bible Christianity, to promote the encouragement of doubt and the undermining of all belief. These things ought not to be. At such a time as this we may be thankful for the witness and testimony of the Evangelical Alliance generally, and for its action in calling this conference in particular. The first and foremost duty of this Alliance would seem to be to strengthen the things that remain of the old faith of our fathers, and to rebuild upon that old foundation the walls of Jerusalem that are broken down—to proclaim unqualified belief in the Divine inspiration, and therefore in the absolute authority, of Holy Scripture, as containing the only revelation of the plan of salvation provided for sinful man from all eternity, by God the Father, God the Son, and God the Holy Ghost, and then to invite all who accept that Divine authority and who love our Lord and Saviour Jesus Christ in sincerity, to join them in praying and working for that true union and fellowship which may convince the world of the reality of their profession.

In conclusion, may we not paraphrase the words of Mordecai, and, applying them to the present emergency, say, "Who knoweth but that the Evangelical Alliance has been prepared by God in His providence to conserve His Truth in our kingdom in such a time as the present?"

MARTIN JOHN SUTTON.

Notes.

THE two months which have elapsed since the last issue of EVANGELICAL CHRISTENDOM have been literally crowded with Alliance work far reaching and fruitful. The Annual Conference at Caxton Hall was a complete success. A brief *résumé* of the Conference proceedings will be found on pp. 149-155. We regret it has not been possible to issue in book form a verbatim report of the Conference addresses, but the careful reading of the *résumé* referred to will evidence the practical nature of the subjects discussed, and will show the Alliance, after the test of sixty-two years' service, to be both vigorous and vigilant.

The Council take this further opportunity of thanking all those who, by their presence as chairmen or speakers, contributed so largely to the success of the Conference.

Next year we hope to meet at Swansea. In this, as in all plans, may God guide.

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THE first united Christian Conference ever held in Finland is an accomplished fact, and the report of the British delegates, which follows, will be read with thankfulness by all. The Conference at Helsingfors was the outcome of the labours in Finland of our representative, Mr. John R. Kilburn, and its great success is due in large measure to Mr. Kilburn's careful organizing, coupled with the earnest co-operation of local friends, among whom special mention must be made of Pastor Leiviska, of Nya Kyrkan, Helsingfors. The delegates from Great Britain were received with the heartiness and hospitality with which Finnish culture abounds, and they have returned to England full of hope for the permanence of Alliance principles and work in Finland.

In their unfortunate experiences on the return journey to England, Dr. Willoughby and the General Secretary will have the sympathy

of all. To be shipwrecked in the marvellous Finnish Archipelago known as the Skärgärd, is not an enviable experience, and as it necessitated the cancelling of engagements made by H.H. Prince Oscar Bernadotte and the Alliance Committee in Stockholm and by the Countess Moltke and the Alliance Committee in Denmark, the incident can only be regarded in the light of Acts xvi. 7, "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not."

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THE important address by Sir Robert Anderson, K.C.B., LL.D., on "Spirit Manifestations in our Day" (see pp. 159-162) is a fitting sequel to Sir Robert's pamphlet, "Spirit Manifestions and the Gifts of Tongues," published some months ago by the Evangelical Alliance. Considering the real harm to Christianity which the excesses of the movement known as "The Gifts of Tongues" have occasioned, both in Great Britain and abroad, the reasoned and clear statement by Sir Robert Anderson is of great value. Our brethren in Germany have long had occasion to mourn this movement; their feelings finding expression in a manifesto recently issued, from which we extract the following paragraphs:—

The Church of God in Germany has cause for deep contrition that this movement has been able to find acceptance. We are all alike to be blamed for our deficiencies and negligences, especially also in the matter of intercession. The dearth of Bible knowledge and Bible grounding, of holy earnestness and watchfulness, a superficial conception of sin and of grace, of conversion and the new birth, a self-chosen interpretation of the Bible, the desire for new, exciting manifestations, the inclination to exaggeration, and also, above all, the exaltation of self—all this has paved the way for this movement. . . . . .

We believe there has been only one Pentecost given. Acts ii. We believe in the Holy Ghost, who will remain in the Church of Jesus for ever; cp. John xiv. 16. We are clear that the Church of God has received, and needs, ever fresh, gracious visitations of the Holy Spirit. The apostle's command, "Be filled with the Spirit," Eph. v. 18, is to every individual believer. The way thereto is, and remains *full* fellowship with the crucified, risen, and exalted Lord. In Him dwells the fulness of the Godhead bodily, from Him we receive grace for grace. *We do not look for a new Pentecost, we wait for the returning Lord.*

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THE presence of Dr. Bartoli at the Caxton Hall Conference greatly cheered us all, and we were thankful that Dr. Bartoli, after careful investigation of Alliance principles, felt able to speak so warmly of the Evangelical Alliance as exactly meeting the needs of present-day crises in ecclesiastical circles, not only in Italy, but elsewhere. Dr. Bartoli's book, "The Primitive Church and the Primacy of Rome" (Hodder & Stoughton, 6s.), has just been published, and is warmly commended to all who are interested in Protestantism from its intellectual and non-party standpoints.

The breakdown in Dr. Bartoli's health, which necessitated the cancelling of his engagements in this country and his immediate return to Italy, is a subject for our prayerful sympathy. The inconvenience caused to those who had undertaken the arrangement of meetings is to be regretted, but even this is of less importance than the restoration to health of one who by God's grace may prove a modern Reformer.

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THE New Year is likely to open with a political struggle such as has been unknown in our country for many long years. The issues involved are momentous. Add to this the prevailing unsettlement in religious belief and the spread of social evils, and the most optimistic Christians will agree that we are living in solemn times. England needs a new sense of God, a new vision of the Christ, not the modern "Jesus," but the Christ of God.

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"GOD is our refuge and strength," but it is by prayer alone that His presence can bring salvation (Psa. xlii. 5, margin), hence the Week of Prayer (Jan. 2nd to 8th) calls for personal interest both from the standpoints of Christian patriotism and Christian hope. We commend the Central London meetings, to be held at the King's Hall, Holborn Restautant, Jan. 3rd to 8th, from 12 to 1 p.m., to all readers resident in the Metropolis; and is it not a time to ask that in every place where EVANGELICAL CHRISTENDOM comes an effort may be made to observe the time-honoured "Week," if not by Churches collectively, at least by individuals?

Programmes, posters, hymn-books, &c., can be obtained by return of post on application to the General Secretary, Evangelical Alliance, 7, Adam Street, Strand, London.

* * * * *

AMONG many others, two subjects have lately been occupying the special attention of the Evangelical Alliance and its Council, both home and foreign Branches co-operating. We refer to the Armenian massacres and the Congo atrocities. The latter has at last attained to international importance. While all Reformed Churches have manifested their interest, it is anything but satisfactory to know that official interest in Roman Catholic circles

has been withheld from the reform movement. The great meeting in the Albert Hall on Nov. 19th voiced with no uncertain sound the feelings, and we trust we may add the intentions, of Great Britain on the subject. In this demonstration the Evangelical Alliance played an active part. The British Organization was officially represented on the platform and in the audience, while the united German Branches cabled their feelings direct to the gathering—a message, one of many others, which we think it was a mistake to withhold from the vast audience.

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THE subject of Armenia is a sad one; the more so as the winter has set in, and the pangs of hunger are added to by the extreme cold. Dr. Christie is in our country, and all possible is being done to secure relief funds; but in the light of the distress the amount of practical interest displayed is discouraging. A united meeting at the King's Hall, Holborn, arranged under the joint auspices of the Friends of Armenia, the Evangelical Alliance, and the Bible Lands Missions' Aid Society, was but poorly attended, although two special delegates from the scene of the massacres were present to speak. We can but work on, confident that the God of the widow and orphan is on our side. Dr. Christie tells us that £10,000 is necessary to meet the exigencies of massacre relief during the present winter, but so far little more than £2,000 has been forthcoming.

Experience suggests that the needed amount will only be forthcoming through the unselfishness of those whose portion is willingly shared with their neighbour in distress. We remind readers that large or smaller gifts for the relief of massacre sufferers can be forwarded through the Evangelical Alliance. Cheques, &c., should be made payable to the "Evangelical Alliance (Massacre Relief Fund)."

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THE lectures delivered in Sion College Hall by the Rev. W. Fuller Gooch on "Present-day Aspects of Bible Truth" have proved a conspicuous success. To maintain keen interest on five successive Tuesday evenings in the Metropolis is a test both for a lecturer and his subject. Not only has the hall of Sion College been filled on each occasion, but a noteworthy feature of the meetings has been the large number of young men present, notebook and pencil in hand. The questions answered at the concluding lecture on November 30th evidenced in some cases an intellectual grasp of the points at issue in Biblical criticism; in others the stock arguments were manifest, so-called discrepancies exploded long ago, and only needing reference to books such as Dr. Angus' "Bible Handbook" or Mr. Collett's "The Scriptures of Truth."

The Sion College Lectures have again emphasized the view expressed by Dr. Wace that, up to the present, modern criticism has failed to substantiate any theory invalidating the truth of the Bible from Genesis to Revelation. By all means let there be investigation, criticism if you will, so long as it is reverent and emanates from the devout enquirer willing to be guided by the Holy Spirit. But the present-day spurious intellectualism, based on the conclusions of destructive critics and dominating many pulpits and Churches throughout our land, is making impatient and indignant those who by thoughtful study have satisfied themselves concerning Biblical Authority, and are ready to meet honest enquiry thereon.

The Evangelical Alliance has never enforced impossible *interpretations* of the abused term "verbal" inspiration. Private judgment it respects, and the consciences of all, so long as their individual dictates are not paraded as a necessary standard for others. But "The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures," upon which the Alliance is founded, is a cardinal verity of the Christian Faith; an impregnable rock from which the Alliance has no desire or intention to move. Its mission in this direction is to raise public opinion to its own standard of conviction, and not to join the crowd. The Sion College Lectures have helped greatly in this mission, and the warm thanks of all are due to Pastor Fuller Gooch.

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MR. ADAM PODIN, whose presence at the Annual Conference aroused much sympathy and interest in the work of God in Russia, has returned to his work, and will continue to represent the Evangelical Alliance. The Committee of the British and Foreign Bible Society are co-operating with the Alliance in the work of Scripture distribution in the prisons of Russia. Hitherto Gospels, &c., for this purpose have been supplied by the Society at a special discount of 75 per cent., but the Committee have now generously decided to place them at Mr. Podin's disposal free of charge.

When in England, Mr. Podin saw two doctors, who gave disquieting reports concerning his health. He will, we trust, be followed by the prayers of our readers.

Evangelical Alliance in Finland.

The Conference at Helsingfors.

THE first Conference of the Evangelical Alliance ever held in Finland has coincided with all those symptoms of political and social unrest which have been made familiar to the British public through the daily Press. The brilliant success of the effort, in spite of all difficulties, is most happily suggestive. The cure for all ills in Finland, as elsewhere, is intimately associated with the rallying of Christians around the standard of their "one Lord, one faith, one baptism."

The invitation to send delegates from England emanated from the most spiritually influential quarters in Finland, including Professors at the University and Pastors of the leading churches. With the experience of Mr. Kilburn to direct the preparations, a most effective course of preliminary work throughout the land had aroused great expectations, and when on Sunday, Nov. 7th, the Conference opened, representatives of all that is best in Finnish religious life were assembled in Helsingfors to consider with prayerful sympathy the possibilities of forming a branch of the Alliance in Finland.

THE HALL OF THE UNIVERSITY, HELSINGFORS.

Kindly placed at the disposal of the Committee for some of the meetings of the Conference. The Hall is a vast semicircular room, in which the conferring of the degree of Magister (M.A.) is performed.

The delegates from England were the General Secretary of the Alliance, Mr. Henry Martyn Gooch, and Rev. J. M. Willoughby, D.D., Vicar of St. Luke's, Hampstead. It was arranged that their addresses should be given, together with those of local speakers, at three gatherings on each day of the Conference, a meeting for intercession starting the work each day. Mrs. Kilburn and her son, both possessed of great linguistic gifts, were also able to contribute most helpfully to the programme. The meetings were held in the large hall of the Y.M.C.A., with the exception of two important gatherings in the beautiful hall of the University, most generously placed at the disposal of the Conference by the University authorities. Thus prepared for by the hearty co-operation of leading Pastors and Professors, and hospitably entertained in the home of the President of the Province, the delegates entered upon their solemn work with every encouragement.

The first meeting on Sunday morning, was largely attended, and Dr. Willoughby's opening address, based upon the Lord's promise, "There shall be one flock and one shepherd," was taken down word for word by several. Pastor Leiviska, of St. John's Church, acted as interpreter, and indeed, the services of this able and self-sacrificing servant of God before and throughout the Conference constituted no small part of the human elements contributing to its success. The first address at the second meeting, in the University Hall, was given by Professor Gommerus, and is to appear in EVANGELICAL CHRISTENDOM. The audience was kept spellbound by the Professor's delightful expansion of his theme, which was a historical exhibition of the way in which local

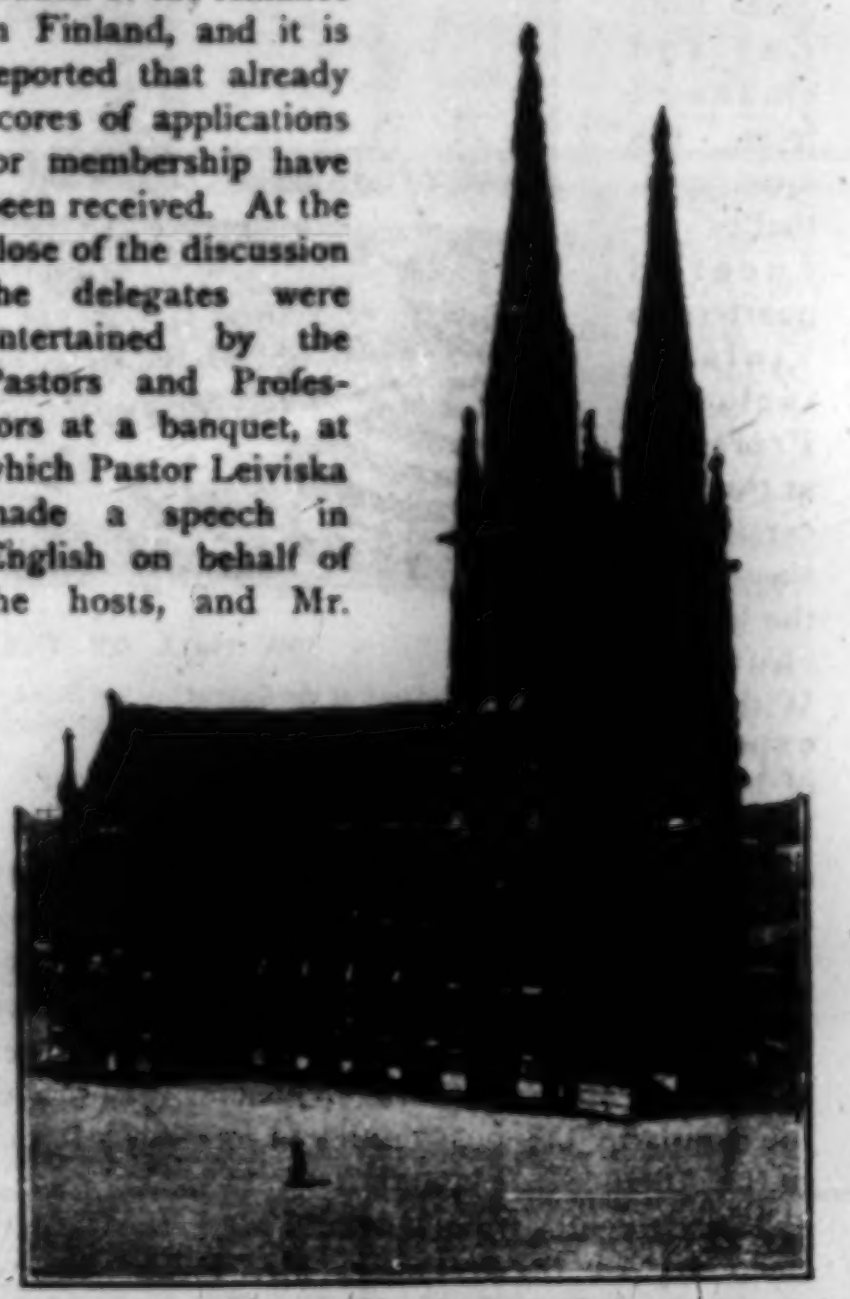
THE UNIVERSITY, HELSINGFORS.
A beautiful example of the Greek style of architecture

Churches have developed their own non-essentials while holding to the same unalterable fundamentals of the Christian faith. It must have been by Divine guidance that Dr. Willoughby, who could have known nothing of the Professor's intention, was led to take as his subject, "The sufficiency of the Christian revelation to cope with the ever-changing phases of human thought." The third meeting, in the evening, was of a more evangelistic nature, the subject dealt with being the individual relationship of the soul to God: "All souls are Mine." A choir of Finns sang some anthems at this meeting, the music being native folk-music, and displaying that quaint pathos with the predominance of the minor key which is noticeable in all such native song.

On Monday the deepening of the spiritual life formed the staple topic at all the meetings, with especial reference to unity. The weather, unusually mild for Finland in November, was none too good, for, unlike ourselves, the Finns are deterred by rain when snow would be regarded as no obstacle at all. It speaks volumes for the genuineness of the people, and augurs well for the future success of the Alliance, that the weather made no difference to the attendances.

On Tuesday the Alliance principles were more definitely laid before the audiences. Mr. Gooch spoke of the need, the past achievements, and the grand possibilities of union upon the well-known basis of the Evangelical Alliance. Dr. Willoughby dealt with the Atonement and the Authority of Holy Scripture as the central parts of that basis about which there is difficulty to-day. At the evening meeting in the University Hall there was a magnificent attendance, and Mr. Gooch's exposition of the work of the Alliance was received with an appreciation which was manifest to any observer. Dr. Willoughby dealt, by request, with the difficulties attending a still greater measure of united action by Christians in England, emphasizing the tendency to retrograde mediævalism on the one hand and a false liberalism on the other. The latter is a more pressing danger in Finland than the former.

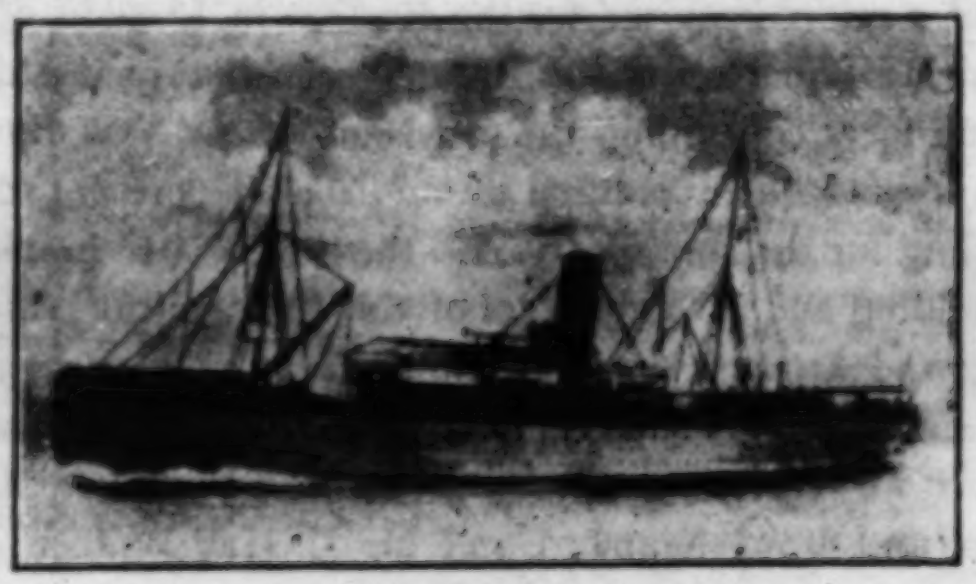
Wednesday was devoted to discussion. Difficulty was felt as to the exact position of the Alliance as to the authority of Holy Scripture, and Dr. Willoughby was requested to re-state the position, so as to make it clear that, while eagerly welcoming any and every investigation which might throw light upon God's Word, the Alliance rejects unequivocally the destructive criticism which, in spite of its own internal dissensions, in spite of archæological discovery, and in spite of the testimony of the Lord and His Apostles, dominates much religious thought and teaching of to-day. It was decided to start a branch of the Alliance in Finland, and it is reported that already scores of applications for membership have been received. At the close of the discussion the delegates were entertained by the Pastors and Professors at a banquet, at which Pastor Leiviska made a speech in English on behalf of the hosts, and Mr.



NYA KYRKAN, HELSINGFORS.
This handsome Church, in the Gothic style, is one of the first sights seen on approaching Helsingfors. Far out at sea the spires are visible before any other part of Helsingfors. Pastor Leiviska is its pastor, to whom the first Alliance Conference in Finland owes much.

Kilburn replied in Swedish on behalf of the guests. The banquet being after the Finnish fashion, by which no set places were occupied throughout the meal, afforded opportunity for many touching interviews with Christians from every part of Finland.

Among the many calls which filled up every moment of the delegates' time, there is one which was of especial interest. On Thursday the delegates paid an official visit to the Missionary House in Helsingfors. Finland has missions in Africa and China, besides carrying on a missionary work within the country itself. The splendid equipment of the House and the evident happiness of the students gathered therein were a revelation to the delegates. With such evidence of real spiritual life before them they could only feel full of thankfulness to God that His work is so firmly established in Finland. A lady doctor was there amongst the candidates shortly to go out into the field, and other clear tokens were present of a thoroughly efficient missionary work. If England were proportionately equipped we should indeed have cause for gratitude.



SS. WELLAMO.

Wrecked in the marvellous archipelago which fills the Gulf of Bothnia between Abo (Finland) and Stockholm.

One word in conclusion as to the catholicity of the Helsingfors Conference. The Lutheran Church is far more proportionately predominant than is the Established Church in England, but Finnish Nonconformity was well represented at the meetings. Professor Saraoja, Professor of Engineering in the University, shared the arduous work of interpreting with Pastor Leiviska; and the Finnish Methodist Union, which was holding its own Congress at the time, sent a special message, while various Nonconformist pastors took part in the meetings. Greetings were also conveyed to the Conference from Prince Anatol Lieven, President of the Evangelical Alliance in Russia.

Careful arrangements had been made for the delegates to give addresses and sermons in Stockholm on their way home to England, H.H. Prince Oscar Bernadotte having himself, with his well-known enthusiasm for the Alliance, made the plans. At Aarhus, too, in Denmark, the Bishops and Pastors of Jutland had invited and prepared for the delegates. But God willed otherwise. On the Friday night the delegates were wrecked in that marvellous Finnish archipelago which fills the Gulf of Bothnia between Abo and Stockholm, and after an hour of extreme peril were perforce content to wait at a tiny fishing village till a steamer could be sent to their relief three days later. It is, however, not difficult to believe that He to Whom the only real and permanent success of the Helsingfors Conference is entirely due made the enforced absence of the delegates a more effective instrument for the accomplishing of His work at Stockholm and Aarhus than their presence would have been.

The above appeared in the "Record" for Nov. 26th.

The Alliance in Sweden.

H.H. Prince Bernadotte's Jubilee.

As a result of the deputation to Sweden last year a strong Alliance Committee has been formed in Stockholm, H.H. Prince Oscar Bernadotte having given his consent to become President of the organization. The delegates to the recent Alliance Conference at Helsingfors (Finland) learned, on their arrival in Stockholm, that the day previous, Monday, November 15th, was conspicuous in Stockholm, there being special celebrations in honour of Prince Bernadotte's fiftieth birthday. In addition to many telegrams, we learn from the *Svenska Dagbladet* that Prince Bernadotte received many local deputations conveying congratulations, including one from the Committee of the Evangelical Alliance in Sweden and another from the Committee of the Young Men's Christian Association.

Our readers, one and all, will join us heartily in this expression of hope that H.H. Prince Bernadotte may be permitted of God for many years to come to encourage and lead forward in Sweden the many departments of Christian service in which he is interested.

The New Alliance House.

THE following statement has been circulated to the Press. May we again remind our readers that nearly £14,000 are still required to complete the fund necessary for the new Alliance House, and at the same time ask for their generous gifts?

"In view of the appeal by Prebendary Webb-Peploe, Dr. Campbell Morgan, and other speakers at the Annual Conference of the Alliance for immediate gifts or promises to complete the sum of £20,000 required for the erection in London of the new Christian Union Building and Headquarters of the Evangelical Alliance, it is desirable to acquaint the public with some facts concerning the provision of a 'New Exeter Hall' which, it has been suggested, should be an addition to my Council's present scheme and appeal.

"1. In appealing for the sum of £20,000 the object is to provide the much-needed Christian Union Building and Headquarters of the Evangelical Alliance. The building will contain reading and writing rooms for both ladies and gentlemen and the necessary accompaniments to a meeting centre for Christians of all Churches and nationalities. The site and plans await the generosity of others like Mr. John Cory, who has contributed £1,000, and Lord Kinnaird and Mr. C. Hay Walker, each of whom have contributed £500.

"2. The addition of a large auditorium or 'New Exeter Hall' would involve an outlay of £50,000. The subject has been carefully considered by the General Council of the Evangelical Alliance—a body of one hundred influential clergy, ministers, and laymen, including many prominent business men in the City of London. It has been unanimously agreed that, apart from the munificence of some private benefactor or benefactors in providing a large proportion of the sum required, no accredited organization would accept the responsibility which the erection and maintenance of such premises would involve. If any donor or donors desiring to see unity, peace, and concord between Churches and Christians extended and maintained on lines free from political or party strife come forward with substantial gifts, the Evangelical Alliance will be prepared to proceed with the undertaking.

"3. In the meantime the provision of £20,000 is a small matter for a building capable of great possibilities in the furthering of the spiritual and social interests of Evangelical Christendom. If this be provided first, a solution of 'our unhappy divisions' will be assisted and the work of the Evangelical Alliance on the lines of 'unity, liberty, charity' may eventually lead up to the provision of an auditorium as described under clause 2; a spontaneous outcome of love among Christians, without which all our doings 'are nothing worth.'

"On behalf of the Council,

"HENRY MARTYN GOOCH,

"*General Secretary.*

"EVANGELICAL ALLIANCE,

"7, *Adam Street, Strand, London.*"

The Crisis in Armenia.

WE refer to the subject of massacre relief in Armenia under the above heading, as news is to hand that instead of some 25,000 souls to be cared for, as was at first computed, the correct number is nearer 80,000. Dr. Christie, who is at present in this country, and intends remaining until next February in order to voice the immediate needs of the sorrow-stricken districts, tells us that £10,000 is the minimum sum required to provide food and blankets in order to save life.

Our readers will, we trust, remember at the Christmas season the hearts—we cannot say homes, they have mostly been destroyed—cruelly torn by the loss of loved ones, and will desire to show their practical sympathy by special donations. Such may be sent to the General Secretary, Evangelical Alliance; cheques, &c., crossed "Barclay & Co.," being made payable to the "Evangelical Alliance (Massacre Relief Fund)."

We have received much news concerning massacre relief from the scenes of the recent outbreaks, but it is necessary to confine attention to letters acknowledging the receipt of such help as the Alliance has been able to forward. Dr. Lee, writing from Marash, says:—

Marash Theological Seminary,
Marash, Turkey.

Dear Mr. Gooch,—The £100 lately sent by your Society for the support of the widows of the twenty-one preachers who lost their lives in massacre was most gratefully received, and has now been assigned. While in Aintab a fortnight ago Mr. Trowbridge and I conferred over the application of this fund to our respective fields of oversight. Mr. Trowbridge has written you of the widows of the general field of Aintab, and I will now give details respecting the remainder, who are located in the region of Marash and Hadjin. We adopted the following plan of division. A widow herself was considered as making two points. Each child one. If the family had been burned out or plundered and lost everything, that was reckoned as one point, as over against some who lost a husband but not their property. There were two or three cases of an aged mother who was wholly dependent on the family, and these were reckoned as one point each.

Following this plan, Mrs. Nevreside, of Baghche was assigned 1,015 gold piasters (an English pound being about 110 piasters). Her husband was Takvor Hagopian, who was killed on the way to Adana along with many others who were on their way to attend our annual conference in that place. He had pursued a partial course in our Marash Theological Seminary, and had been in the ministry some fifteen years. His widow has four children. She is now employed in the German Orphanage of Marash and is thus able to assist herself to a degree. We decided that in the case of families where everything had been lost either by fire or robbery no account should be made this time of wages being earned, since the work of restoring one's ordinary household goods is a gradual undertaking. After a time whatever different widows earn will be taken into the reckoning. On any plan their wages are not great.

Mrs. Gurjn Soghmian is the widow of Rev. Levon Soghmian, who was preaching in the Second Church in Hadjin. He was a graduate of Aintab College and also of the full course in Marash Seminary. He was killed at Sai Gechid on the road to Adana. He had been some twenty years in the ministry. His widow has now removed to Marash with her five children. 1,160 piasters was given to her. She is now living in very crowded quarters with a father-in-law, and very much wishes to build a room additional so that she can have some sort of independent family life.

Mrs. Khatoun Hovhanesian is the widow of Rev. Stepan Hovhanesian, who was a graduate of Aintab College and Marash Seminary, and had been in the ministry about twenty-one years. He was killed while going by carriage along with others to Adana. He was last preaching in Kharnu, where the massacre was terrible, and where almost every house was burned down. His wife arrived in Marash by a special caravan we had sent out to rescue a company of women remaining. She was in a most destitute condition. After having been given work and other aid, she finally returned to Kharnu as a Bible woman. She has two grown-up daughters who can care for themselves, but she has an aged mother dependent upon her. She was granted 725 piasters.

Mrs. Turfanda Boyagian was the wife of Rev. Ardashes Boyagian, who was preaching in Shar, near Hadjin. He was a graduate of St. Paul's Institute in Tarsus and of Marash Seminary a year ago. Not long after he began his work the church and parsonage was burned down one night, as the result of the carelessness of a sexton or workman. All his possessions, including a little library, were lost. We had made some contributions to assist him when, a few months later, he lost his life in massacre on the Adana plain. His wife was living in Shar, in a part of the town which was burned down in the massacre times, and lost everything again. She now resides in Zeitoon, near Marash, and has a babe, which was born after the death of its father. We have assigned her 580 piasters. In time she will be engaged in teaching or other Christian work.

Mrs. Osanna Kupelian is the widow of Rev. Garabed Kupelian, who was preaching in Osmanieh. He was a graduate of St. Paul's Institute in Tarsus and of Marash Seminary. He had been preaching about a dozen years. Just before the massacre of several preachers assembled in Osmanieh occurred he started out by carriage to Adana, and fell upon the way. His family were living in rooms connected with the church, and everything was burned up. Mrs. Kupelian managed to reach Adana, two days distant, only to fall into the second massacre of that place. She escaped, however, and was greatly praised for the assistance she rendered in the first relief work of the city. Eventually she reached Marash in a most needy condition. She has two small children. She is now in the Hadjin Boarding Schools for Girls, where she is acting as matron. We granted her 725 piasters.

Mrs. Penelope Aralanidis is the widow of Rev. Istilion

Arslanidis, who was preaching in the First Church in Hadjin. He was slain at Sai Gechid, on the Adana plain. He was a graduate of Marash Theological Seminary. During his studies the massacre of '95 occurred in this city. He and a companion had fled to a small cave in the Seminary grounds, but they were discovered by soldiers. Istilion was wounded in six places, and his companion suffered wounds, of which he died that night. They managed to drag themselves back to the Seminary building, where they concealed themselves, only to find the building soon on fire over their heads. They were obliged to leave the building, when just then a company of soldiers arrived, who were sent to protect the property, and they were spared. Istilion recovered, and had been preaching ten years or so when he finally fell in the late massacre. His widow has three children to care for. She is given 580 piasters out of the grant.

Mrs. Vebros Topalian is the widow of Rev. Asdour Topalian, who was preaching in Fekke, near Hadjin. He with his wife and twenty-six others were on their way to Adana when they were all attacked at a place called Sai Gechid. They were all pitched over a high precipice after being beaten or wounded. She was left for dead along with the rest. Coming out of her swoon in the night, she found a man who also was alive. They started out in their sorry, bruised condition, and almost naked, to crawl about twenty-five miles to the town of Sis. How they made their way by night through fields of grain, or swamps off from the road, hiding in the day time, living on roots, grass, or any trifle they could find until they reached Sis, three days later, no one can tell. The widow lay abed for days, and her life was all but despaired of. She recovered, however, and is back in Fekke for the present. She has five children, and was assigned 1,015 piasters. Her husband had been a preacher for about twenty-three years.

Mrs. Muteber Malian was the widow of Rev. Meledon Malian, who was preaching in Sis. He had graduated from Marash Seminary four years previously. He was doing a good work, and, along with the previous preacher, was slain at Sai Gechid. His widow has one child, and is now residing in Hadjin. She was granted 435 piasters. She may eventually engage in teaching or other Christian work.

I trust this report will meet your needs. It is a most creditable and truly benevolent work the Evangelical Alliance has undertaken. As these children grow up questions about their education will be before us. At present there are two daughters of widows studying in the Central Turkey Girls' College at Marash, one of whom is provided for for the present year. The board and tuition per year is 700 piasters.

Very truly yours,

L. O. Lee.

Mr. W. W. Peet writes :—

Constantinople.

Dear Mr. Gooch,—Referring to your letter in regard to the support of the families of the pastors massacred in Cilicia, one family has taken refuge in Talas, and is under the watch and care of our mission at Cesarea. This family consists of a widow and six children. The oldest child is fourteen, and the youngest is two months. Of these children, three boys and one girl are old enough to attend our schools. We are placing these children in our schools at Talas for the coming year. Our people in Talas make the following estimate for a year :—

Board and tuition of one girl in our Girls' School at Talas	£T.5.00
Board and tuition of three boys in our Boys' School at Talas	21.00
Clothing, &c., for four children... ...	8.00
For the widow and baby	10.00
	£T.44.00
	= £Stg. 40

This seems to be a large sum for one family, but the family is a large one, and the friends of the family are utterly unable to do anything more than give shelter and a very small amount of help. I have sent £40 to the treasurer of Cesarea station in order that these children may be taken at once into the school there.

You will be receiving, I doubt not, estimates from Marash and Aintab in regard to the families of the other pastors, and the above-mentioned estimate may be added to what you receive from those localities. Of course a sum like the above will not be required in every case, and one of the families at least will need no assistance whatever. This is the family of Pastor Heghinian, whose widow has already left for the United States, where she has friends able to take care of her. In another instance there was a life insurance, but I am not able at present to give the amount.

Yours faithfully,

W. W. Peet.

Our readers will gather from the foregoing letters that all available funds can be wisely used at the present time. In forwarding donations will they kindly state whether such are for the relief of the widows and orphans of the Protestant pastors murdered at Osmanieh or for more general relief purposes?

Let us be kind;
Around the world the tears of time are falling,
And for the loved and lost these human hearts
are calling—
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are
broken,
We live in vain who give no tender token—
Let us be kind.

Let us be kind:
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet
breast—
Let us be kind.
And when the angel guides have sought and
found us,
Their hands shall link the broken ties of earth
that bound us,
And heaven and home shall brighten all around
us—
Let us be kind.

—*Selected.*

Sixty-second Annual Conference.

By One who was Present.

I WAS privileged to attend all the meetings and functions of the Sixty-second Annual Conference held at Caxton Hall, October 19th to 21st. Those who were present at the Conference will be looking back thankful to God for the testimony and work of the Alliance in the present day.

Comment has been and is being made in various directions upon the renewed vigour manifest in the Alliance, and the Conference afforded additional evidence that those responsible for its welfare are for their part fully awake to the glorious opportunities now before the Council of the British Organization. Whether or not the Alliance will be led to a position of greater influence and usefulness seems to depend largely upon its friends; any way, this was the impression conveyed to my mind as I listened to the eloquent appreciations and appeals which fell from the lips of chairmen and speakers during the Conference. Lord Kinnaird, Prebendary Webb-Peploe, Dr. Campbell Morgan, Mr. Martin John Sutton, Dr. Bartoli, the General Secretary (Mr. H. M. Gooch), and other speakers, all appeared to me to speak impressed with the importance of the moment, viewed from their feelings that the Evangelical Alliance is just the organization needed to unite Christians and to bear before the world in these days of spiritual lukewarmness and declension the record of the Word of God and the testimony of Jesus Christ.

As I saw stretched across the Caxton Hall the words "In things essential — unity; in things non-essential—liberty; in all things—charity," I, and probably many others, reflected on the past history and achievements of the Alliance made possible through strict regard to the spirit and letter of this motto, and my fervent prayers were directed heavenward for the supply of all and more than is needed to equip the Alliance in a new home worthy of the British Organization, and in fulfilment of the prayer of our Divine Master and Lord, "That they all may be one."

Turning to the Conference meetings. On Tuesday evening I arrived at Caxton Hall early to find the Conversazione room already crowded with an influential and highly representative gathering. Excellent arrangements had been made for the reception of invited guests, and as I entered the room it was further testimony to the practical effect of Alliance principles to witness the heartiness with which Christians of widely differing thought on Church government were greeting one another as "*unum corpus sumus in Christo.*"

The great meeting subsequently in the large hall was a magnificent gathering. Prebendary Webb-Peploe was truly eloquent in his appeal for unity in contrast to uniformity, opposed both by Scripture and nature. Bishop Hassé dwelt upon possibilities, and drew lessons from the contrast between disunion at home and the accomplished re-union on the foreign mission field and in parts of our colonies. Dr. Campbell Morgan led our thoughts to higher aspirations and gracious opportunities, paying a warm tribute to the new energies seen in the present work of the Alliance, and drawing attention to the possibilities which lie before the Alliance in bringing together prominent representatives of the Churches for the proclamation of the Gospel as a testimony in the Metropolis. For the purpose, Dr. Morgan suggested the provision of a new Exeter Hall, an auditorium to form part of the new headquarters of the Alliance. [We refer to this elsewhere.—ED.]

Messages from delegates representing Armenia, Italy, and Russia, and the singing of the choir of the Royal Normal College for the Blind, were pleasing additions to this splendid meeting, and I left Caxton Hall thankful for the Evangelical Alliance and uplifted by all I had seen and heard.

Concerning the following days much might be written. Every session was a feast, and who of the crowded audience present on the closing night could but thank God and take courage as he listened to the burning words of Dr. Bartoli, and finally to the closing Evangelistic message uttered by Mr. John Wood?

Soon may the Alliance possess a home worthy of its mission; long may it continue to convene such gatherings, and may it flourish in all circles of its connections.

FACTA NON VERBA.

For the following brief *résumé* of the Conference proceedings we are largely indebted to the *Christian*, but we desire also to notice and acknowledge the interest displayed by the religious Press in general, especially by the *Record*, the *Life of Faith*, and the *English Churchman*.

Tuesday Evening.

At the opening meeting on Tuesday evening, October 19th, LORD KINNAIRD presided, and in the course of a brief address, and with hearty words, welcomed delegates present from foreign lands.

In response, brief addresses were given by Dr. T. D. CHRISTIE (Tarsus), who brought the Apostolic greeting, "The Churches of Asia salute you," and told a little of the sad story of the recent massacres; by MR. ADAM PODIN (Russia), who said it was a great pleasure to bring the greetings of Christian friends in Russia to the Evangelical Alliance in England. The Alliance was not merely sixty-two years of age, but dated from the time of our Lord and the Apostle Paul, who both prayed "that they all might be one." Mr. Podin spoke of Alliance meetings in his own house, to which Evangelical Christians had come from all parts of the Russian Empire, some of them travelling thousands of versts to attend. He thanked them very much for the invitation to the Conference, and was glad to come and speak of the work he and Mr. Kilburn had done in visiting Russian prisons and distributing over 14,000 Testaments to the prisoners.

The Rev. DR. BARTOLI was heartily cheered on rising. He said he would speak on that occasion of one thing only, and that was to say that his agreement with the programme of the Evangelical Alliance was full, hearty, and entire. He trusted that in Italy there would be found soon a branch of the Evangelical Alliance. There were many Christians there, neither Rationalistic nor Sacerdotal, who believed in the Christian essentials. There was a unity in the Roman Church, but it was the unity of the lion and the lamb, or the unity of a burial-ground.

Greetings by Telegram.

The Conference then resolved to send the following telegraphic greetings to Prince Anatol Lieven in Russia:—"Evangelical Alliance British Organization assembled Annual Conference London sends warm greetings Russian Evangelical Alliance Two Thessalonians three one."—Lord KINNAIRD, Chairman.

To Germany:—"Evangelical Alliance British Organization assembled London Conference sends warm greetings German Branches Philippians one twenty-seven."—Lord KINNAIRD, Chairman.

To Finland:—"The Evangelical Alliance British Organization assembled Annual Conference sends greetings Christians in Finland, praying God's blessing on coming Alliance Convention at Helsingfors."—Lord KINNAIRD, Chairman.

Prebendary Webb-Peploe.

Recognizing the spirit of unity that prevailed in the assembly, Prebendary H. W. WEBB-PEPLOE said that to give expression to that oneness, something more than an exhibition thereof "on paper" is required; it must appear in the individual.

In unity of belief we agree regarding the *Ruin* of man in Adam, the *Redemption* of man by Christ's Atonement for sin, and the *Regeneration* of man through the Holy Spirit. A second stage of unity is combination in action. "I ain't got nerve enough for religion," said an old lady; "there's Mrs. Brown, she goes to the Church of England on Sunday, the Baptists on Monday, the Congregationalists on Tuesday, and the rest on the other days, but I haven't nerve enough for it!" Such "union" as this is, of course, no union at all; but it is possible for all denominations to meet on the platform of Christian union, where no man will think of asking to what denomination this or that brother may belong. Some, indeed, look for uniformity, but, with differing views and differently constituted minds, such a thing is neither possible nor desirable; yet in the spirit which actuates the Evangelical Alliance, believers are united, in prayer, at the throne of grace, and are truly unified in the Holy Ghost.

As to the Alliance itself, a society which continues to make remarkable progress after an existence of sixty-three years must needs have something deep and powerful in it. In fact, the Alliance meets an essential need, bringing together people who are "all one in Christ," and who seek the glory of God. In conclusion, the Prebendary awakened fresh interest in the scheme for the erection of a new central building for the head-quarters of the Alliance, where Christian visitors from every land will feel that they are among friends and brethren.

Bishop Hassé.

It was urged by Bishop HASSÉ (Moravian Church) that the subject of unity among Christians is ever fresh.

The desire for unity finds expression in many quarters. The drawing together of Presbyterians in Scotland, of Methodists in England, and of various Evangelical bodies in the colonies, as well as the strong spirit of friendliness which obtains in the foreign field—all these are subjects for rejoicing. Let us not, however, confound outward for inward unity, or set up a fellowship which is mechanical in place of that which must of necessity be primarily spiritual. The centre of such unity must be Christ, even as it was with early believers, when the world looked on and marvelled to see how these Christians loved one another.

Dr. Campbell Morgan.

The final message, from Dr. G. CAMPBELL MORGAN, recognized that the present hour is full of gracious opportunities for the Evangelical Alliance, the true work of which is to express the unity of the Church of Jesus Christ, and to do so ideally and practically.

It is not for us to *create* that unity, but to *keep* it; never losing sight of it, but steadfastly maintaining it. We have a splendid opportunity to reveal this unity to the world. There never was a greater need for this, for the age accentuates differences, and likewise makes a claim for charity which is not founded upon conviction, but means a false inclusivism—of those who do not "hold the Head." "I pray not for the world, but for those whom Thou hast given Me." Pondering that prayer, we see that Christ prayed specially for His own, but His eyes were fixed on the outside world—"that the world may know that Thou hast sent Me." The value of our unity lies, not in the recognition of the privileges which come through that unity, but in an intense understanding of the needs of the world, and an intense desire that men may be brought to God.

The age demands a new revelation of the fact of the unity of the Church such as an alliance of her different

sections alone can make. Thousands decline to heed the Evangel because of our differences; London will listen when we can speak to London together. Moreover, this revelation, in order to be persuasive, must be practical, not merely creating an annual conference, but being manifest all the year through. That is, the unity must be real. People plead for unity on the ground that "your work is Christo-centric and so is mine"; but the question must needs arise: Is the Christ at the centre the Christ of Holy Scripture? If not, there can be no unity.

Dr. Morgan likewise pointed out the opportunities that lie before the Alliance in bringing together men of differing views, in the proclamation of the Gospel upon which they are at one. Those who look critically upon the differences that obtain among believers will listen with eagerness when such preachers come together to proclaim the Lord Christ and the plenteous redemption which He has provided for all. In a final word, the speaker drew attention to the need not only for such testimony, but for a place in which it may be given. There is required a spacious auditorium to take the place of Exeter Hall—the demolition of which is a grave loss to Christian work and influence in the Metropolis; and such an auditorium might well be erected as part of the new headquarters of the Evangelical Alliance.

Wednesday Morning.

On Wednesday morning Lord KINNAIRD again presided, the first part of the meeting being devoted to prayer for our Nation, &c.

Rev. W. Fuller Gooch.

Speaking upon "The Gospel of Christ and Social Problems," Rev. W. FULLER GOOCH pointed out the need of knowing from the Bible what the Gospel of Christ was.

It would help to remind them of two facts. The Gospel was mentioned seven times as the Gospel of Christ, seven times spoken emphatically of as the Gospel of God; once the phrase was enlarged, and read "The Gospel of the Grace of God," and once "The Gospel of the Kingdom of God." The Gospel of Christ was a Divine message through and through. The Gospel as now given to mankind was not preached to man until Christ came, and before He ascended up on high He gave the commission to His disciples to preach the Gospel. The Gospel as Christ gave it to them He expected to find in their hands and hearts when He came back to question their stewardship. The Gospel of Christ, which was the Gospel of God, was, even in its first and most limited area, confronted with social problems. Afterwards, when the Gospel was first preached at Rome, there were 60,000 slaves there; gambling and intemperance prevailed, and Christian feasts sometimes ended in orgies too fearful to describe. The servants of God did not in former days formulate political creeds and preach them; they were never found taking part in controversies outside the moral and spiritual welfare of the people. If instead of social and political subjects the old Gospel were preached in their pulpits, far greater would be the results.

The Luncheon.

Nearly one hundred of the clergy and ministers of the Metropolis gathered by special invitation, and through the generosity of one of the Vice-Presidents of the Alliance, at the Westminster Palace Hotel. After an excellent repast, addresses were delivered by Rev. W. H. GRIFFITH THOMAS, D.D., Rev. GEORGE HANSON, D.D., and Rev. J. W. EWING, M.A., B.D. [We hope to include these addresses in our next issue.—ED.]

Wednesday Afternoon.

Under the presidency of Mr. MARTIN JOHN SUTTON, a large assembly, including many clergymen and ministers, gathered after luncheon to hear the address of the Dean of Canterbury on "The Authority of the Holy Scriptures," and that of Dr. Hanson (who travelled specially from Belfast) on "The Originality of the Gospel."

Previous to the delivery of these addresses the Chairman gave the inspiring address which forms the leading article in this issue of EVANGELICAL CHRISTENDOM.

Dr. Wace.

The DEAN OF CANTERBURY was the next speaker, his subject being "The Authority of the Holy Scriptures." Dealing with modern criticism, he pointed out the remarkable change which was being carried forward in Old Testament investigation before our eyes, which could not be put aside with contempt.

The work of Wellhausen was cracking and worn out. Our knowledge had been revolutionized during the last thirty years. Sir W. Ramsay had said that discoveries in Asia Minor had shown St. Luke to have been, apart from inspiration, a singularly accurate historian; and the most valuable fact of modern criticism had shown the same to have been the case with the Old Testament. The writers of the books of the Kings continually referred to older resources and availed themselves of their information. They were not writing history from their own head, but using faithfully the documents handed down to them. The 14th chapter of Genesis had long been a complete perplexity to critics, the names mentioned therein being, with the exception of that of Abraham, quite unknown. Recent discoveries, however, showed that the chapter was strictly in accordance with history; the four kings named synchronized with Abraham. Could it be reasonably supposed that such particulars were derived from any but a contemporary resource? They were thus able to read the Bible with far greater interest when they looked upon it as an historical account of God's action and government in the world, as well as a revelation of His will and ways. God spake to the prophets for the guidance of future generations, and there was no justification for denying this fact.

Dr. Hanson.

In an address on "The Originality of the Gospel," Rev. Dr. GEORGE HANSON showed the great difference between Christian and other conceptions of religion.

For instance, as to the doctrine of the Atonement, the pagan idea could be thus summarized: Man, dreading God, sought to make atonement by offering to Him his best possession. The Christian faith, however, is that God so loved the world that He gave His only begotten Son. Nowhere outside the New Testament is the idea of a free salvation to be found. The semi-pagan (*i.e.*, Mohammedan) conception is that there is efficacy in human merit. This idea is to be seen emerging in Roman Catholicism—notably in the belief in the intercession of the Virgin Mary and the doctrine of indul-

gences, which assumes that a long accumulation of self-denial and asceticism can be dispensed as pardon for sin. These instances show that human nature, divorced from Holy Writ, has a tendency to imagine that there is justification by human merit. Further, Dr. Hanson referred to the doctrine of a personal Saviour, showing its unique place and power.

Wednesday Evening.

Wednesday evening's gathering was at first under the presidency of Rev. W. R. MOWLL, Vicar of Christ Church, North Brixton. Mr. Mowll having another meeting had to leave early, the chair being taken by Mr. A. H. Habershon. Mr. Mowll, recalling conflicts of earlier days, reminded those present of the great declaration of Martin Luther, who stood for the doctrine of justification by faith. The doctrine Rome most detests is the assurance of salvation. Our forefathers, he asserted, fought Rome with a weapon which they did not like—the Word of God—with what result? Rome has never been able to stand against that Word, which is our final court of appeal. "Even if I were not a minister," declared the chairman, "I should contend against Rome that she dares to dictate what we in England should do and what should be our laws."

Professor Radford Thomson.

A masterly and comprehensive statement was given by Professor RADFORD THOMSON concerning "The Attitude to be assumed by Protestants in view of the Spread of Roman Catholicism in England." Following the stages of the progress of Romanism in this country, the speaker traced such advance to the passing of the Emancipation Act of 1829.

Later, the Tractarian Movement arose and overspread the greater part of the country. This was followed by the establishment of the Roman hierarchy and the enactment of the Bull concerning the Immaculate Conception. The Vatican Council in 1870 established as a definite tenet of Rome the Infallibility of the Pope. Then came the denial of Anglican orders, &c. In more recent times there has been the Modernist movement, due to the restraint exercised towards research in history, philosophy, and criticism.

Turning to the consideration of outward evidences of the progress of Rome, the speaker showed that there has been a remarkable increase in the number of priests and monks of various orders. Their churches, missions, monasteries, and convents have multiplied. With regard to the number of adherents in this country, Professor Radford Thomson was of opinion that the increase which marked the Tractarian Movement has not been maintained. The number of converts to Rome has not been large, while secessions from Rome are constantly being reported. He was of opinion that Rome's growth in our midst was more a matter of apparatus and publicity than anything else. Referring to what should be the attitude of Protestants, he cited two points which should always be emphasized: (1) We are agreed that the throne of Britain must never be occupied by a Roman Catholic Sovereign; (2) We must advocate the constant and thorough inspection of convents, monasteries, and similar institutions. Protection should be afforded to girls and women, who have not the same means of self-protection as men, in order that the liberty of the subject may be preserved. In opposing the progress of Rome, Protestants must not rely upon legal or social measures, but upon moral and spiritual means. There is necessity for a positive assertion of truth, for the maintenance of truth is the greatest instrument for removing error and superstition.

With much aptness and force Professor Thomson showed that Protestant Christianity is Primitive Christianity. The accretions which gathered around Christianity in the early and middle ages are not to be found in Holy Writ, but are inventions and innovations of later times. He had no fear regarding the future of that Protestantism which holds firmly and explicitly to the Word of God.

Dr. Willoughby.

Rev. J. M. WILLOUGHBY, D.D., followed with a clear and precise statement regarding "Christian Re-union—its False and True Basis." In reply to the question why the subject had been so prominently before the Churches recently,

He believed that the Devil had over-reached himself, with the result that their divisions have made the hearts of God's servants very sore, and caused them to long for one another's fellowship and help. More than this, however, was the fact of Christ's prayer regarding His Church, that they all might be one. Any impulse for union must come from God alone. In the foreign mission field unity among Christians is being illustrated repeatedly. It is felt in China, India, Japan, and in other countries, that it would be well to have a Church which ignores our differences. At any rate, it must be confessed that the waste on account of our divisions is terrible. But in seeking to promote union Churches must be led by the Holy Spirit, for He alone can guide.

Proceeding to define the three terms used so generally in connection with the subject, Dr. Willoughby showed in lucid and helpful fashion the distinctive meaning of "unity," "uniformity," and "union." With reference to the first, he was afraid that with the majority of people to-day unity is still what the ancient grammars defined an abstract noun to be—"something you cannot see." Too often Christians shook hands when gathered together in a meeting, but on the street they waved to each other from opposite pavements, and possibly sometimes the hand was waved with the fingers turned in! Such an attitude will not do; no unity is worth anything unless it is a unity of hearts. Then there are those who meet to consider unity, and discuss natural religion, ignoring the fundamentals of the Gospel and the authority of God's Word. It is denying Christ to join with those who believe that His salvation is nothing. There is a sense in which uniformity must be adopted. One day the Master will say: "How comest thou in, not having the wedding garment?" On the other hand, a great number of people think we are going to bring about the unity of Christendom by uniformity of organization; but it is well known that the Spirit-filled Churches are not always Episcopal Churches.

Taking up the consideration of the third term mentioned, Dr. Willoughby made a deep impression as he pointed out that true and effective union is not to be determined by one man's idea concerning unity, and another's conception of uniformity. If we are to have union of heart to heart and shoulder to shoulder, we must have an objective standard to which we can rally. That standard is the Cross of Christ. The question arises: "What Christ?" Is it a Christ so difficult to approach that the poor sinner must needs go to the Virgin Mary? Is it a Christ so remote that the man seeking forgiveness does so through another? Is it the Christ of the Pantheism of the twentieth century, which

would have us regard the drink-sodden man of vile lusts as a Christ! Is it the Christ of a mutilated Bible? The standard to which we must rally must be the Christ of the Gospel, the whole Gospel, and nothing but the Gospel.

Thursday Morning.

On Thursday morning, attention was directed by Mr. W. H. SEAGRAM (chairman) to the dangers

DR. CHRISTIE

(Principal of St. Paul's College, Tarsus.)

of spiritism—evils which, although by no means new, appear in the present day to be of increasing magnitude.

Sir Robert Anderson.

The powerful address by Sir ROBERT ANDERSON on "Spirit Manifestations in Our Day" appears in full in this issue of EVANGELICAL CHRISTENDOM.

Rev. Harrington C. Lees.

Recalling how, when there was no open vision, God spoke to the child Samuel, Rev. HARRINGTON C. LEES said that the *locus classicus* of child conversion, in the Bible, is found in the first three chapters of 1 Samuel.

The keynote "Before the Lord" constantly appears in the life of the prophet, but it was the keynote also of Hannah, who "poured out her soul before the Lord." In whatever home the lot of the child may be cast, we hold, as believers, that the child may be converted; but, looking to the normal basis of child-religion, we find it in the covenant between God and the believing parents.

There were four essential factors which appeared in the home of Elkanah and Samuel. One was the devotional atmosphere of Divine love and human devotion. We are apt to remember Hannah's prayer but to forget Elkanah's; theirs was a home of prayer. The second factor was the deliberate attitude of yielding the child to God. There was no claiming of Samuel for themselves. The third factor was Divine awakening. The child Samuel ministered to the Lord *before Eli*—an intermediate state, after which comes the call of God Himself: "Come to Him who hath redeemed thee." The fourth factor is the response to the call. Will Samuel obey? Yes, he who has been guided along the prepared way comes out naturally—yet supernaturally—to live and serve "before the Lord."

Thursday Afternoon.

Sir ARCHIBALD CAMPBELL opened the proceedings with prayer; and Lord KINNAIRD, who occupied the chair, referred to the widespread efforts of the Alliance, as seen in its endeavours to keep British Christians in touch with believers in all parts of the world. With reference to the recent massacres in Armenia, which called forth such deep sympathy in all parts of the world, his lordship remarked that the need had not passed away, for there was the training of orphans to be undertaken, and this was a serious matter and involved considerable outlay.

Mr. Adam Podin.

Mr. ADAM PODIN related his unusual experiences in Russia, for it certainly is exceptional for any one to be free to visit every prison in that vast country. The speaker is one of the three individuals who enjoy this privilege. Giving some particulars of his visit to the gaols in various towns he showed how eagerly the prisoners receive him and his message.

At Riga he was warned not to make any effort to approach the prisoners, who were noted for their wild and dangerous character. Two hundred of them were paraded in charge of soldiers with fixed bayonets and loaded rifles. The message of the visitor was that none were so sinful or so far from God that they could not be saved. At the close one of the prisoners rushed to Mr. Podin, an officer following, thinking the man intended harm. This was not so; the man wanted to make sure that what he had heard was true. On being assured that this was the case, the prisoners spread out the Gospels they had received and began to study for themselves. Similar experiences were encountered in Moscow, where six thousand prisoners heard the Gospel, in Reval, and other cities. The chiefs acknowledged that in numbers of cases where punishment had proved unavailing the visit of the missionary had been effectual in doing good. Very impressive was Mr. Podin's description of the circumstances in which the gatherings were held. Again and again it was his solemn experience to speak to men who were under sentence of death.

Dr. Christie.

Touching on the recent massacres, Dr. CHRISTIE showed how British and Americans stood shoulder to shoulder in the face of danger and in the affording of relief to the bereaved sufferers. With regard to the new regime in Turkey, the desire of the missionaries was to strengthen the hands of those in authority at Constantinople. A touching appeal was made for the orphans who have now to be provided for. No fewer than 25,000 are receiving attention. The relief work must go on if, humanly speaking, the people are to be kept from actual starvation through the bitter winter months.

Rev. F. S. Webster.

The closing address was given by the Rev. F. S. WEBSTER on the subject of "Our National Perils—Sunday Desecration." At the outset the speaker expressed his conviction that national perils are no ground for discouragement if we have faith in God.

The cause of Christ goes on, though everything else seems to threaten its progress, for the power of the Holy Ghost cannot be crushed out of the life of the Church. Looking at the subject from a national point of view, Mr. Webster reiterated the argument that the day of reckoning for nations comes sooner than for individuals. For individuals there is a resurrection, and God frequently holds back the full measure of judgment till that day. On the other hand, nations, like individuals, are judged according to their light, which makes it impossible for us to say with truth that we are much better than the people of the Continent or America. We have more light on this subject, and therefore more responsibility. The fact is, the people who are opposed to Sabbath observance are the people who do not want religion. Other active enemies of the Sabbath, it is to be feared, are those who arrange early services on Sunday mornings, which encourage the idea that having attended the house of God a man can throw off all restraint for the rest of the day. For vital religion a half-hour of worship is not sufficient.

Thursday Evening.

Mr. T. W. H. INSKIP, M.A., who had consented to take the chair, being absent through the serious illness of his father, Colonel DOUGLAS JONES presided over an audience filling every part of the Caxton Hall.

The General Secretary.

In a brief address, Mr. H. MARTYN GOOCH thanked all who had helped the Conference arrangements. Referring to the new British Headquarters building, Mr. Gooch urged the scheme as essential to the development of the Alliance.

Dr. Bartoli.

A striking address was given by Professor GIORGIO BARTOLI on "The Religious Crisis in Roman Catholic Countries"; and his wide grasp of the whole position, combined with lucidity of treatment, made a deep impression on his hearers. As illustrating the gravity of the position, he quoted such facts as that two-thirds of the French people have abandoned Roman Catholicism, and now profess agnosticism, infidelity, or complete indifference. Spain is in a different position through the lack of education among the people, and there is consequently not the same breaking away; yet even among them there is an awakening. Unfortunately, the turning is not always towards the light, the truth of God. Having been kept under the dominance of the priests, the rebound is carrying men far beyond the true centre; realizing how deeply they have been wronged and deceived, they are in large numbers giving up religious profession altogether.

Turning specially to Italy, Professor Bartoli said that in the present spiritual crisis the Spirit of the Lord is upon the people, and many in all classes are beginning to realize that man cannot remain indifferent before his Lord and Master.

At the same time various forces are operating against religion, and among these Professor Bartoli named four:—

(1) *University teaching* is still essentially materialistic and ungodly. The middle and upper classes are educated at the universities (about twenty-seven in number), but the priests are forbidden to attend. The educated laity are largely inclined to follow the philosophic lead of Kant and Hegel, to conclusions practically denying the possibility of intervention by God in human affairs. There is a great gulf between such men and the clergy, the former being well instructed in modern knowledge, while the latter are familiar only with the teaching of the mediæval schoolmen.

(2) Though *the Press* at times shows a spirit of friendliness to true Christianity and its institutions, it is generally hostile, large numbers of the writers showing a leaning to unbelief.

(3) *The official Church* no longer commands the respect, the love, or the obedience of the people. Educated men find in Roman Catholicism much which they cannot believe. Dr. Bartoli spoke with great force as he explained how futile it is to cherish any hope that Rome will be reformed from within. It cannot alter a creed which it declares to be Divine. If the people cannot understand the Latin language of the liturgy, so much the worse for them. If men say they do not understand the doctrines, the reply is that they are not expected to understand, but to believe. The priests are the teaching Church; the laity have nothing to do but to submit and be silent. The present Pope is not free to alter the creed, because behind him are a hundred other Popes who have been as "infallible" as he is.

REV. PROF. GIORGIO BARTOLI, D.D.

"I understand the Roman Catholic Church," said the speaker, who tells us in his book that he was a Jesuit for twenty-seven years. In these circumstances special value attached to his words as he pointed out that those who, in this country, have an inclination towards what they call "Catholicism" admire "a certain kind made here

at home, *and not made at Rome*. As a matter of fact, a great number of those who approach Rome for the sake of the external liturgy *do not know exactly what her doctrines are.*"

(4) Very seriously Dr. Bartoli spoke of the wide influence exercised in Italy by the writings of the *Higher Critics*. There appears, he said, to be a great conspiracy in Italy as well as in Britain, the United States, and other lands, to destroy what is most dear to us—the Word of God. Some profess to accept the New Testament, while rejecting the Old, not recognizing that the New rests on the Old as the tree rests on its root. In Italy such are those who wish to retain the name of "Catholic," but not "Roman," accepting the main conclusions of Evangelicals, but rejecting the name of Protestant. They hope for a unity when Rome shall cease to be what she is now; but again Dr. Bartoli made plain the fact that this is a hopeless dream, the only possible basis on which there ever can be unity among Christians being one such as that of the Evangelical Alliance.

Those who desire to know exactly what the Church of Rome is, and teaches, were reminded that they must turn to the records of the Councils of Trent and of the Vatican, and to the Syllabus of Pius IX., for neither Pope Leo nor the present Pope has retracted one word of these. An earnest request was made that friends will pray for Italy. While England owes much to Italy in her literature and art, the measure in which Italy is now a prosperous country is largely due to England. Some declare that if the Latin peoples are to come to the Gospel, it must be by way of infidelity; but Dr. Bartoli asked for much intercession that Italy may be turned to the Lord without passing that way. None who heard the address will readily forget the manifest longing that his fellow-countrymen might be led into the realization of personal religion through union with Christ, instead of the formalities to which they have been so long accustomed.

Before the gathering terminated, an earnest Gospel appeal was made by Mr. JOHN WOOD, whose clear and concise statements will long be remembered.

The Conference was brought to a close by the singing of the Doxology and the giving of the Benediction.

The Alliance in Albania.

WE have already made reference in these pages to the progress of religious liberty in Albania, which the Council have been quick to follow up by making arrangements for the Week of Prayer Programme, and a statement embodying the principles and aims of the Evangelical Alliance to be printed and circulated throughout Albania. The following letter has been received from the Rev. Phineas B. Kennedy, of the American Mission at Kortcha, Albania:—

Kortcha, Albania,
Turkey in Europe,
October 11th, 1909.

My dear Mr. Gooch,—I believe I acknowledged your kind letter of September 10th in which you enclosed me a cheque for six English pounds to pay for translating into the Albanian language portions of the sermon of Rev. Dr. Griffith Thomas on "The Church of God," explaining the world-wide work of your Alliance, and also for translating the Week of Prayer topics.

I am glad to say that some six thousand of these leaflets have been translated, samples of which I enclose you, and besides this we have several hundred copies of just the Week of Prayer topics on a sheet by themselves which we contemplate mailing to different parts of Albania shortly before the Week of Prayer. We are trying to keep within the amount you have sent, but as yet I do not know what the postage may amount to.

We sincerely thank you for enabling us to print this leaflet in the Albanian language, and we pray with you that it may be used of our Lord in encouraging amongst our Albanians a spirit of true unity as based upon God's own Word. On page 10 you will see that we have printed in full the principles of unity as upheld by our Evangelical Union, and following this, on page 11, are the regular Week of Prayer topics.

I think we will be able to distribute several thousands of these leaflets before the end of this year.

Again thanking you for your kind co-operation in helping us upbuild the interests of His Kingdom in this land,

Sincerely yours,

PHINEAS B. KENNEDY.

I enjoy reading EVANGELICAL CHRISTENDOM very much, and the volume which you sent giving the addresses at the Eleventh International Conference of the Alliance is also greatly appreciated.

Common Prayer.

For our Nation, and for a deeper sense in this time of crisis and anxiety of National dependence *upon God.*

That the Week of Prayer (January 2nd to 8th) may prove a time of refreshing and spiritual blessing to many.

For Mr. Adam Podin in his work of Prison visitation in Russia.

For Home and Foreign Branches of the Evangelical Alliance; that their work may increasingly assist the promotion of Christian love and unity. For the return of the Lord Jesus.

Notes of Religious Life and Work in France.

THE most interesting of recent events were the Calvin's Memorial Meetings and the Protestant General Congress, held at Nîmes.

Calvin's 400th centenary was lately fêted with much *éclat* at Geneva, the city saved from falling a prey to anarchy and atheism as it emerged from the thraldom of the Romish Church by the faithfulness and courage of Calvin and Farel. It was but fitting that his memory should first be celebrated there, the scene of his self-sacrificing labours and of his death.

But France would not, and could not, forget her distinguished son. Alas! like many another of her most devoted and intelligent citizens, he was persecuted and proscribed for his faithfulness to the Gospel, and forced to serve his country from beyond its frontiers.

A vast meeting was held in the Trocadero Palace on November 1st. The large hall was more than full, its 4,000 places being insufficient for the numbers who sought admission.

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General d'Ambroix de Larbout took the chair. The life, character, and influence of the great Reformer were ably traced by Pastor Doumergue, Dean of the Protestant Theological College of Montauban, the faithful and capable biographer of Calvin. He was followed by Mr. Gaston Deschamps, Pastor Roberty, and Mr. F. de Witt-Guizot, who described Calvin's remarkable literary gifts and the part he took in fixing and forming the French language; his far-seeing principles of political economy and justice which made him one of the forerunners of the liberation of the people and of the Declaration of the Rights of Man. Also, to use Mr. Doumergue's words, Calvin, mingling the flame of enthusiasm with the severity of even-handed justice, was the father of the representative government of the present day. These phases of Calvin's character and work are not, perhaps, so well known as his fearless acceptance and preaching of the Gospel. And though many are unable to accept some of his articles of faith, all must admire his gifts, his erudition and life of self-sacrifice.

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On October 26th, 27th, 28th, a Congress was held at Nîmes, a "United Protestant Assembly," to which representatives of all denominations were invited. Its precise object was not very well defined, but all that tends to unite and weld together the disciples of Christ must work for good in these days, when unbelief and materialism are so insidious and widespread. It is a salutary and encouraging symptom when the Churches are cognizant of and alarmed by the fact that they are largely stationary, if not decreasing, while there are also wider opportunities and greater need than ever of aggressive effort.

The first day was devoted to humiliation and edification, Pastors Houter, Fulliquet, and Elie Gounelle speaking of *the unfruitful vine*, Professor Maury of *the vine laid waste*, while Pastor E. Neel described with great power and unction the threefold vision of the longed-for revival which will solve the many problems of the day and bring about the renewal of the Churches. Later the subject of *the fruitful vine* was treated by Pastor Weber, and Mr. Boegner, director of the Paris Missionary Society, gave a stirring appeal in favour of evangelistic work at home and missionary effort among the heathen.

A tribute of affection and respect was paid to the memory of Baron Schickler, of Paris, a devoted Christian, who was to have been present at the Congress, and who has passed to his reward.

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The venerable Pastor Babut, of Nîmes, presented the project of "a manifesto" to all French Protestants to be placed in the hands of all the people. This was adopted, with some modifications. Professor Raoul Allier brought forward the ever-difficult situation of the Protestant Churches in Madagascar, due to the arbitrary and anti-Christian action of the Governor, Mr. Augagneur. He refuses to sanction the continuation of the Y.M.C.A. in that island, while he authorizes the creation of a Freethinkers' Society. A resolution of sympathy and protestation was carried. A proposition for the establishment of a tribunal of arbitration between the Churches was discussed and voted; as also another, suggesting the fusion of the two Bible Societies of France. Lastly, it was agreed to call these assemblies every five years. The brotherhoods established in so many English Churches were also described by Mr. Gounelle.

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Another faithful and devoted servant of Jesus Christ lately gone to her reward is Mlle. Adèle Eymaun, a devoted Officer of the Salvation Army in France. She had had charge of the Army's Rescue Homes in Paris, Brussels, and Nîmes for long years. She was one of those to whom to hear God's call is to obey, and who consecrated herself wholly to the Master's service, never looking back. She early felt led to take the interests and care of the fallen on her heart, and there was scarcely a café or a haunt of ill-fame in Nîmes she had not visited. She became truly a mother to the many young girls she was enabled to lead back to honour and to God. Worn by long months of intense suffering, yet retaining her passionate interest in her loved work to the last, she has entered into the Eternal Rest.

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The Gospel Tent has now folded its white wings until next spring. It has left some germs of life to be nurtured in the three places of its sojourn: Cadoline, Cavaillon, and Apt. Christians from Marseilles will visit Cadoline at least once a month during the winter; Pastors de Robert, de Mérindol, and Autrand of Avignon will visit Cavaillon; and at Apt, where some thirty persons have been won to the Gospel, Mr. Comtesse-Vernier will take them under his care. M. L.

Sofia, the Strategic City of the Balkans.

By J. Alston Campbell, F.R.G.S.

SITUATED on a broad plain between the Balkan ranges, and with one long arm reaching out as though to cling to Mount Vitosha, Sofia may well be described as the Queen City of the Balkans. In the year 343 A.D. it was the seat of a famous church council; in 1382 it was captured by the Turks; but the most remarkable thing in its whole history must undoubtedly be the astonishing way in which it has changed from being in 1878 a market town of about 20,000 inhabitants to being at the present time one of the capitals of Europe with a population of 80,000 souls.

The city to-day presents a strange variety of life, and in its streets Asiatic life seems to be shaking hands with European. Enter its large market square on market day, and wait in the shadow of the mouldering mosque which rises on one side of it, and which seems to stretch out a withering arm as though to embrace the crowds of villagers who are busy with barter and with banter in the adjacent space. As you stand beneath this monument of Moslem mysticism, this gravestone of a Turkish dynasty that has disappeared, and look out over the gathered multitude—men in sheepskin coats, and village women in bright and gaily coloured dresses, adorned with embroidery and hand-made lace—you may think that you are in one of the towns in the interior of Armenia; but walk for three minutes in another direction to the place where the palace of the king fronts a clean and well-paved square, and you will not find it hard to realize that you are in one of the capitals of Europe. Here electric cars run along broad, well-paved, and tree-planted streets, and large public buildings testify to the progress that has been made since the reconstruction of the city which commenced in 1891. The city has some fine hospitals and baths, besides national library, museum, university, bank, and post office. The street improvements have not yet, however, extended far beyond the centre of the town, and in the outskirts it is not difficult to find streets of a more barbarian type, which in winter are well stocked with a supply of dirty snow, in which the pedestrian may slip or wallow to his heart's content. But this state of things is fast disappearing, and every year sees new improvements in the city and the old state of things being swallowed up by a more enlightened regime. Progress is noticeable on every hand, and the town, with its rapidly increasing population, bids fair to be one of the most important and attractive cities in Europe.

Sofia is a strategical centre for missionary enterprise in the Balkan States, and especially in Bulgaria, of which it is the capital. Most of the inhabitants of the town profess a nominal allegiance to the National Church, but as this Church has not given them the Bible, and conducts its services in a language which the majority do not understand, the mass of the people are in spiritual darkness, and many—dissatisfied with the form of Christianity which their Church offers—have drifted into atheism, spiritualism, or socialism. The masses are, however, quite ready to listen to the Gospel in its simplicity and fulness, and usually show far greater receptivity and appreciation of it than is to be found in Great Britain. To them it comes with the freshness of a new story, and I have often watched the evident satisfaction with which they listen to its message.

It is an unfortunate thing that with the growth of this town, spiritual activity on its behalf has not increased proportionately. That something has been done, however, is evinced by the fact that there is now a self-supporting Protestant Church in the town in charge of a native pastor. The latter has, of course, to devote the bulk of his time to caring for his flock, but the influence of evangelical teaching is beginning to be felt in the town, and many things point to the conclusion that the people are ripe for a forward movement along evangelical lines. Such a movement should, if possible, be unsectarian in character, as there are those who, while they appreciate evangelical teaching, would not like to be seen entering a Protestant Church.

A great opportunity presents itself at present for working in the manner indicated, and also of helping the thousands of young men and women in the town who are like sheep without a shepherd, and for whose moral and spiritual welfare little or nothing is being done. Some of the more earnest spirits among these have organized a Y.M.C.A. and Y.W.C.A. band, which holds a united service on Sunday afternoons. But because they have not an experienced leader who can devote all his time to the work, this band—earnest though its members are—remains in a more or less embryonic condition, and fails in that successful aggressiveness

which under more favourable conditions it would undoubtedly display, and for which the need of the city so loudly calls.

The Bulgarian Evangelical Society, which is a native organization, has by gradual payments during a number of years just concluded the purchase of a building which stands in a commanding position in the town, and which it intended to use for furthering evangelical work. It contains, besides a kitchen and several small rooms, a large reading room; and it would make a capital centre for work on behalf of the young people of the town until a better building could be secured. This building, however, for want of a suitable worker and the funds for his support, is now lying practically useless, whilst many of the souls that it might help to save swarm around it uncared for and unsaved.

It may be that some person of means, either man or woman, who reads these lines may feel that this is a call to labour for the Master, or if not able to go themselves, to send a worker who is ready to go, provided the support is forthcoming. This building is ready for immediate occupation; there is a band of earnest young people who at present meet in a school kindly lent for the purpose, and there is a city of 80,000 souls, teeming with young men and women for whose spiritual welfare practically nothing is being done. This—not in a decadent town—but in a rising capital of Europe, with an ever-increasing population, a city which is destined to exercise a powerful influence either for good or evil throughout the whole of the Balkan peninsula, and over thousands of our fellow-men.

Mohammedanism is leaving Bulgaria, and the nation, just set free from Turkish influence, is like a child which has escaped from the control of a bad parent, and not knowing what to do with itself, is waiting for someone to go and lead it into the light of God. If such a one should go, he would doubtless have a warm welcome from many of the natives, and would find her Majesty the Queen sympathetic with all that tended to enlighten and uplift.

Bulgaria has recently crowned her Sovereign as King, and the newly crowned monarch resides in Sofia, but ought not Christians to pray that soon she may be led to acknowledge not merely the ritual of a church, but the kingship of Jesus Christ?

Alliance Movements in Germany.

Mr. Chas. de Neufville, President of the united German Branches of the Alliance, reports most favourably concerning the progress of the Evangelical Alliance in Germany. The Alliance Conference held at Seigen on September 21st to 23rd was attended daily by over 1,000 persons. Similar Conferences have been held at Niernburg, October 25th to 28th, the subject being "Our Fellowship with Christ" (1 Cor. i. 9); at Stuttgart, on October 28th; and at Heilbronn from November 29th to December 1st, when the subject was "The Blessedness of God's Children—what they know; what they possess; what they are; and to what they are called."

At the Stuttgart Conference careful steps were taken to make it clearly understood in what true Evangelical Alliance consists, a series of practical "hints" being drawn up and circulated to the various Churches. The difficulties in the way to Christian union on the Continent are in some directions greater than in Great Britain, for various reasons well known to those who are acquainted with the prevailing conditions of church government, but these difficulties vanish when it is understood that the Evangelical Alliance is not a union *of Churches*, but *of Christians*, manifesting throughout the world the true unity of the Church of Christ, and seeking by prayer, fellowship, and good works to demonstrate the practical results of Christian love.

It is cause for thankfulness that throughout Germany there is a growing Alliance spirit, as evidenced by the interesting reports which we have received.

We express our deep sympathy with the Alliance in Germany in the great losses which have recently been sustained in the removal by death of honoured workers. The list includes four names prominent in official Alliance work—Inspektor Henry Rappard, Director of St. Crischona Seminary at Basle; Herr Julius Stursburg, Director of the Neukirchen Mission; Herr Theodor Sarasin-Bischoff, of Basle (who presided at the International Conference of the Alliance held at Basle in 1879); and Director Reuter, who passed to his reward as late as November 26th. In commenting on the great loss which the removal by death of these friends entails, Mr. de Neufville says: "We mourn greatly our loss, and will not forget Hebrews xiii. 7, while xii. 1-2 is our great comfort. We will with greater zeal proclaim the Gospel message as revealed in God's Holy Word, and insist upon its Divine authorship and supreme authority, and further by every means the unity of Evangelical Christendom."

Spirit Manifestations in our Day.*

By Sir Robert Anderson, K.C.B., LL.D.

THE subject assigned to me this morning is one partly of fact and partly of doctrine. What are the Spirit manifestations of our day, and what light does Holy Scripture afford for our guidance with respect to them? To deal with both these questions in the time at my disposal would be quite impossible; and I must assume acquaintance with the facts, and confine myself almost entirely to the far more important question of the doctrine.

And even this can be treated but briefly and inadequately, for it involves the consideration of the wider question as to the teaching of Scripture respecting Spirit manifestations in general in this Christian dispensation. And this, again, involves an enquiry respecting the place which Israel holds in the divine scheme of revelation, or, as we might express it, in the ground plan of the Bible. For upon a right apprehension of this depends a right reading of the Acts of the Apostles, and the book of the Acts gives the clue to the solution of the question now before us.

"Hath God cast away His people?" the Apostle Paul demands. And while his own answer is an emphatic "No," the answer of Christendom (I do not say of Christians) is, practically, "Yes." Intelligent students of Scripture recognize that though "the natural branches" of the olive tree have been broken off, this is only for a time, and the present dispensation *in its earthly aspect* is merely an episode to continue until the time comes when the people of the covenant shall be again restored to favour.

But it is a common error to assume that the crucifixion was chronologically the crisis at which Israel was cast off, and under the influence of this error we are apt to read the rest of the New Testament as though it contained no furthur reference to the earthly people. The Acts, however, makes it perfectly clear that a place of repentance was granted to Israel, and a "blotting out of sins" was preached to them through the Messiah whom they had rejected. And repentance would have brought them "the seasons of refreshing" and "the times of restoration of all things" spoken of by "all the prophets since the world began" (Acts iii. 19-21). For the main stream of prophecy in relation to earth is always in the line of Hebrew promises and blessings. Jerusalem's answer to the Pentecostal proclamation of the amnesty for that guilty people was the stoning of Stephen, who was the messenger sent after the king to say, "We will not have this man to reign over us."

But the Jews of the dispersion were not held to be guilty of this Jerusalem sin; and to them the Pentecostal Gospel was carried by all the disciples who were scattered abroad by the persecution which followed. For in the first stage or period of the Pentecostal dispensation the preaching was "*to the Jews only*." And though in the second stage of that dispensation the Jew had no longer a monopoly of the Gospel, he still enjoyed a distinctive priority. To the Jew *only* was superseded by "to the Jew *first*"; whereas in this Christian dispensation "there is no difference between the Jew and the Gentile." Both stand upon the same level, whether as regards sin and condemnation, or as regards the proclamation of forgiveness. But in the Pentecostal dispensation even the Apostle to the Gentiles preached first to the Jews in every place, and this during the whole course of his ministry as recorded in Acts.

Indeed, it was not until the Jerusalem Council, some twenty years after Pentecost, that the position of Gentiles in the Church was authoritatively settled; and that settlement, moreover, was on the lines of Old Testament prophecy. Years after the date of that Council the Christians were still regarded as a heretical Jewish sect (Acts xxiv. 5, 14). And when Paul arrived in Rome, though the Church there held such a place in his thoughts and affections, his first care was to summon "the chief of the Jews." And as a Jew it was that he addressed them. "Our fathers;" my nation;" "The hope of Israel"—such were his words. But when they rejected his testimony, it was no longer "our fathers," but "*your* fathers" (Acts xxviii. 25, R.V.). He severed himself from them, and pronounced the inspired "Ichabod" which sealed their doom. The Gospel had already been preached in Rome, but not with Apostolic authority. For Acts xxviii. and the Epistle to the Romans dispose of the figment that Peter had previously visited the imperial city.

Why does the book of Acts end there? The Evangelist Luke was with the Apostle Paul in both his Roman imprisonments; and the record of his ministry during those imprisonments, and in the

* Address given at the Sixty-second Conference of the Evangelical Alliance, London, October, 1909.

period of liberty which intervened, would be of extraordinary interest and value. Acts ends with the incidents of chap. xxviii., because the book is the divine record of the Pentecostal dispensation, and that dispensation had now closed. And the significant fact cannot be accidental, that in the epistles written after that epoch there is not a word about Spirit manifestations, save by way of warning, as in 1 Tim. iv. Not only so, but as there were no miracles in Jerusalem after the stoning of Stephen, there were none in Rome after that solemn "Ichabod" had been pronounced by the Apostle. For the age of miracles was past, with the dispensation to which they belonged; and the Apostle himself entered on the life of faith beneath a silent heaven. Such is the character of this Christian dispensation; for ours is the blessedness of those who have not seen but yet have believed.

And here I would raise a question of principal importance in the present day. Ought we not to distinguish between Pentecost as a primary and partial realization of the prophecy of Joel, and Pentecost as the fulfilment of "the promise of the Father"? Its results in this its highest aspect are abiding. But its effects in its relation to the earthly people were transient; for the *fulfilment* of Joel's prophecy awaits the time when "God shall bring again the captivity of Judah and Jerusalem," and the Spirit manifestations of which it speaks will herald the coming of "the great and the terrible day of the Lord" (Joel ii. 28-31; iii. 1).

It is clear, I repeat, that the Apostle worked no miracles in Rome. When during his first imprisonment Epaphroditus lay sick, he depended upon divine mercy to raise him up again. When, on his way to his second imprisonment, Trophimus fell sick, he had to leave him at Miletus. The day was when a handkerchief carried from his person brought healing (Acts xix. 12); but when Timothy was sick he could but send him a prescription (suggested possibly by Luke the physician, who was with him). The evidential value of miracles depended mainly on a preceding revelation. They were a sign for those who had the countersign. They were specially for Israel; and when Israel was definitely set aside, they ceased. In Hebrews, indeed, the miracles of the Pentecostal dispensation are referred to as "the powers of the coming age" (Heb. vi. 5)—the age, namely, when Joel's prophecy will receive its fulfilment, and the Pentecostal dispensation will be again taken up and brought to its predicted end. And meanwhile heaven is silent.

And why is God silent now? Why but because His every attribute has been vindicated and fully manifested in Christ—His wisdom and power, His righteousness and holiness, and, above all, His goodness and love-toward-man. Among men the wise keep silence when there is nothing more that need be said. And God is silent because in the Gospel He has spoken His last word of mercy, and the day of wrath is not yet. He who is yet to come as the avenging Judge is now sitting upon the throne as Saviour. The great amnesty is still in force. The day of grace still runs its course.

I would guard against being misunderstood. I am speaking here of *evidential* miracles. I dare not limit what God may do in response to faith; nor do I doubt that miracles in fact occur, though I cannot but question the reality of many of the miracles of which I hear at second hand. More than this, I regard the *craving* for miracles and Spirit manifestations as unchristian. It betokens a desire for subjective proof of the truth of Holy Scripture as to the work of Christ and the presence of the Holy Spirit. In a word, it bespeaks, not a triumph of higher or firmer faith, but rather the ignorance or petulance of unbelief.

As for the Churches, when I contemplate their present condition as compared with their condition forty or fifty years ago; when I mark the apostasy from the faith which now characterizes them, one and all, whether in the direction of superstition or of rationalism, I feel that if God were now to accredit any one of them corporately by miraculous gifts or powers, it would tax my faith more than all which the sham "Higher Criticism," or a still more open infidelity, can urge against the truth.

And what are miracles of the kind that people are craving for and talking about, in comparison with the miracles which abound in the spiritual sphere to-day? I boldly venture the startling statement that if the great Apostle to the Gentiles returned to earth and heard the plain facts respecting the triumphs of the Gospel in recent years among some of the most savage and degraded races of the world, he would declare that the record surpassed everything he had himself experienced during all his ministry. He was used to unfolding the Scriptures to Jews and to preaching Christ to pagans steeped in the filthiest sins; but those to whom he preached, even in such scenes of infamy as Corinth, could at least understand his speech, whereas we should tell him how men, aye, and delicate women, endowed with no gift save that of unconquerable faith in God and His Word, have made their homes among bloodthirsty, naked cannibals and savages sunk to the level of the brute; and how, after long years of patient toil, spent amid daily perils and privations, they succeeded in mastering the language of the natives, and were thus enabled to tell them of the love of God and the redemption of Calvary. And how, as the result of their labours, there are Christian

Churches to-day in lands where a few years ago heathenism of the darkest and foulest type held sway; Churches some of which might put to shame the Churches of this nominally Christian Britain. The book of Acts contains nothing to surpass this, nothing possibly to compare with it.

And how have these results, as wonderful as they are blessed, been achieved? The answer is in the old words, "The Gospel is the power of God to salvation." This is indeed a miracle, and the greatest of all miracles, for the dead have been raised to life. But miracles in the sense in which a pettifogging unbelief craves for miracles there have been none. Not a solitary case has ever been heard of in which a devotee of this "gift of tongues" cult has ever been empowered to preach the Gospel in a foreign tongue. At Pentecost, we read, they "spoke as the Spirit gave them utterance"; and as the result the Jews of the dispersion, who were gathered in Jerusalem for the festival, were given to hear, each in his own tongue, the wonderful works of God. And the teaching of 1 Corinthians makes it clear that in later times this gift, like every other, was entirely under control, and that its purpose was for edification (1 Cor. xiv. 26, 27). What has this in common with the facial twitchings and unintelligent mouthings and jabberings of the "gift of tongues" movement of to-day? I will not speak of its orgies of hysterical laughter and screaming. "God is not the author of confusion, but of peace."

The theology of the movement, moreover, displays ignorance and disregard of Scripture. It confounds the gift of the Holy Spirit with spiritual gifts. The gift of the Spirit is the earnest of our inheritance, and the heritage of every believer in Christ. Indeed, no one who lacks it is, in the true sense, a Christian at all. And as regards spiritual gifts, in the Pentecostal Church such gifts were "distributed." One had one gift, another had another. And the gift of tongues, which the present movement represents as the hall-mark of the Spirit's presence, was disparaged by the Apostle as being the least important of all gifts, because the believers were not edified by it (1 Cor. xiv. 19, 22). Then, again, their formula about a Christian's "receiving his baptism," or his Pentecost, is either fanciful or false. The standard of Christian life in Corinth was low enough, and yet to the Corinthians it was that the Apostle wrote the words, "By one Spirit were we all baptized into one body." And the only sense in which there can be another Pentecost is that Joel's prophecy must yet be fulfilled. But its fulfilment belongs to Israel in a future age. The Scripture contains exhortations to walk in the Spirit, and to be filled with the Spirit; but a second baptism or a second Pentecost is utterly unscriptural.

But the movement is characterised by error of a still graver and more dangerous kind. Both safety and blessing always depend on our keeping in the line of God's purpose; and His purpose now is the exaltation of Christ, that in all things HE may have the pre-eminence; for in His name every knee shall bow, and every tongue confess that He is LORD. And the Holy Spirit's mission is to this end. His work is to exalt Christ. And if Christians turn away from Christ to the Holy Spirit, they enter on a path which is full of peril. Can we point to any religious movement of the last century marked by what may be called the cult of the Holy Spirit that has not ended in disaster? And the reason is not doubtful. "God and the Word of His Grace" are our resource in days of apostasy. And the Spirit will minister that Word to us. But if we turn to the Spirit apart from the Word, we may become a prey to some spirit that is not the Spirit of God. So it proved in Irvingism and other like movements in the past.

And here the errors of heresy would not be so dangerous were it not for the errors of orthodoxy. It was a masterstroke of Satanic subtlety to teach men to regard him as a hideous and obscene monster. And this devil of ancient Babylonian paganism is the devil of popular theology in Christendom. Such a devil would repel the upright and the pure. From such a devil unfallen Eve would have fled in fear and horror. But she was "thoroughly deceived" (as the word is) by the real devil; and this would have been impossible had he not won her respect and confidence. Luther speaks of a black devil and a white devil. True it is that he fashions himself as an angel of light, but the same devil who seems so white to men is seen to be black when viewed in the light of God. The thought is incredible, if not profane, that our Lord could have held converse with such a being as the devil of the theology of Christendom. But the Satan of the temptation is that great and awful being who claims to be the Firstborn, the Messiah, and whom Holy Scripture calls "the god of this world," not the instigator of men's vices and crimes, but the controller of their religion.

And the god of this world has a gospel. It is the gospel of humanity, the gospel of "Jesus," of Him who bears the image of man; but he is the implacable enemy of "the Gospel of the glory of Christ, who is the image of God." He blinds the minds of men, lest the light of *that* Gospel should shine on them. For, as the Apostle immediately adds, "We preach Christ Jesus *as Lord*"; and this he cannot brook, for it gives the lie to "*the* lie" of which he is the father, the lie

which he will persuade apostate Christendom to accept. The Lord declares that *that* lie, accredited as it will be by great signs and wonders, "would deceive, if it were possible, the very elect." And how could this be, were it not that the Satan miracles will be seemingly divine and associated with a gospel which commends itself as seemingly of Christ? The "Jesus" cult of the New Theology, of Christian Science, of Spiritualism, and (oh, the pity of it!) of much of our evangelical revivalism, is entirely in the line of Satan's aims and purposes. And how could the Man of Sin persuade men to accept him as the Christ if Satan had not prepared their minds for the coming of Christ? Therefore it is that "the second advent" has such prominence in Irvingism and other false spiritual movements of a similar kind.

The views popularly held respecting demons are a kindred danger to the faith. Where their existence is not altogether ignored, it is usually assumed that they are the myrmidons of the mythical devil of Christendom. That some demons are coarse and brutalizing spirits is clear from the Gospel narrative. "This kind" the Lord calls them in Mark ix. 29, indicating that they are a class apart. But ordinary demons obeyed every command given in His name; and from demons there came the most open confession of His deity. These spirits, we are told, "whensoever they beheld Him, fell down before Him and cried, saying, Thou art the Son of God" (Mark iii. 11, R.V.). The fact that demon-possessed persons were allowed to frequent the synagogue is proof that they were regarded as devout Jews of good repute. And the only reference to demons in the Epistles warns us that their teaching in the latter days will inculcate a morality bordering on asceticism (1 Tim. iv.).

And what is the effect of ignorance of all this? When Christians find that spiritualistic séances are opened with prayer, and that the mediums are persons of examplary character and conduct, and that the presence of a supernatural agency is manifested, they conclude that all is of God, and thus they fall an easy prey. I need not say here that the spirits of spiritualistic séances are not the dead, but demons who personate the dead. And in the same way when Christians discover that the votaries of Christian Science are pure and devout, and have a zeal for God, and that their teaching is accredited by miracles, "the Christian argument from miracles"—namely, that the miraculous must be divine—helps to the delusion that here again all must be from God. It is easy to show that among Christian Scientists, as among Spiritualists, there are impostors and frauds; this is true of every human movement. It is easy to show that the doctrines of Christian Science are a hotch-potch of perverted Scripture, false metaphysics, and mere nonsense, covered over by a veneer of Biblical phraseology. It is easy to expose the disasters and evils which mark the working of the system, as Mr. Stephen Paget did with such effect at the Church Congress the other day. But in presence of their real miracles of healing, and of lives transformed, all this is brushed aside; and for one person who is thus alienated from their ranks, a hundred new adherents press in to swell their fellowship.

And what wonder is it if Christians are deceived and decoyed by movements which have the enthusiastic support of many men of the highest intelligence and culture, and of multitudes of earnest and devout souls; movements, moreover, which bear the hall-mark of supernatural gifts and powers?

Time precludes my discussing the bearing all this may have on the "gift of tongues" revival, and on certain sinister phases of the Faith-healing movement. But this at least must not be left unsaid: that if the faith of Christians rests in any degree upon the phenomena that mark these movements, or upon the subjective emotions they produce, such movements, however accredited, are full of peril, even if they be not positively evil. In the records of kindred movements in the past there is nothing sadder or more tragic than the ecstasies of peace and joy experienced by their deluded votaries. And Scripture contains nothing more solemn than the words of the Lord Jesus Christ: "Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out devils, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity" (Matt. vii. 22, 23). These outcasts were evidently characterized by sincerity, zeal, and spiritual power, but it is the power of a spirit that is not the Holy Spirit of God.

But, we may be asked, do you really mean that Satan and demons will lend their aid to preaching "Jesus," reforming drunkards and debauchees, and working beneficent miracles of healing? With the utmost emphasis we answer "YES." And the facts of the present hour, read in the light of the Scriptures I have quoted, allow of no other answer. And the Evangelical Alliance has rendered no greater service to Christians and the truth of Christ, than it has now in its power to render if in our own and in other lands it raises a warning voice against the perils of this apostasy, so plainly foretold in Scripture. For the movements I have indicated, and especially the New Theology, Spiritualism, and Christian Science, are but divisions of the great army which is even now being marshalled and trained for the terrible struggle of the latter days. What is the distinctive peril of these awfully solemn times? Atheism has been killed by the growth of an enlightened rationalism, as has also the blind and stupid infidelity of Hume. And drunkenness, dishonesty, and vice are denounced as earnestly by men of the world as by the Christian. Our distinctive peril is in none of these, but in a subtle kind of spurious Christianity—a cult that teaches the Fatherhood of God and the brotherhood of men, that inculcates a high philanthropy and a pure and charming code of ethics, and that adopts every Christian truth, *excepting only what is vital*—everything except the Deity of the Lord Jesus Christ and redemption by the blood of His cross.

The Irish Branch.

Interesting Experiment by the Council.

We learn from the Belfast *Witness* that two well-known and honoured members of the Council of the Irish Branch of the Alliance have recently undertaken on behalf of their Council a week's mission, visiting in turn Enniscorthy, Wexford, Waterford, Cork, Queenstown, Brandon, and Limerick. The object of the mission was "to draw the Evangelical Churches of the South a little more closely together, and to unite them, as far as possible, on a common platform of Christian brotherhood and co-operation." The delegates who undertook this labour of love were the Rev. Samuel Prenter, D.D., of the Irish Presbyterian Church, and the Rev. J. C. Irwin, B.D., Rector of St. James's, Dublin.

The report of the delegates as laid before the Council of the Irish Branch of the Alliance is interesting reading. We give it in full. It only remains for us to add that we hope the day is not far distant when similar deputations in the interests of the parent organization will be undertaken. Our friends in Ireland have not to meet the same difficulties as confront Christian Union in England at the present time. And yet these very difficulties are in themselves a call to Christian Union, as exemplified by the basis and platform of the Evangelical Alliance.

The following report may suggest practical and positive lines of action which might be acted upon all over the country :—

"REVIVAL : REUNION : PROGRESS.

"The Rev. J. C. Irwin, B.D., Rector of St. James's, Dublin, and I set out on a short religious mission on Tuesday, October 12th, which lasted till Tuesday evening, October 19th; and we addressed meetings successively in the following places—Enniscorthy, Wexford, Waterford, Cork, Queenstown, Bandon, and Limerick. I wish to jot down a few notes of a personal kind with respect to this mission, and to state one or two of the impressions which it has made on my own mind. The main object we had in view was to draw the Evangelical Churches of the South a little more closely together, and to unite them, as far as we could, on a common platform of Christian brotherhood and co-operation. We had been selected for this enterprise by ministerial brethren in Dublin representing various Churches, who had themselves been united for prayer and conference for some months previously, and who earnestly desired that the great spiritual blessings which they had experienced from union might be shared by the scattered members of Christ's flock in other parts of the country. Both Mr. Irwin and I were deeply sensible of the gravity and delicacy of such an undertaking. We knew how easy it might be by unwise word or otherwise to compromise the cause we had at heart, and to hinder instead of help the simple object we had in view. I believe I speak the mind of both of us when I say that at first we shrank from the responsible task, and would have been glad if it had been entrusted to others. It was the first time in Ireland when two ministers belonging to the two leading Protestant Churches of the country were sent out on such a mission. It was the first time when Christian brethren over the country belonging to different Churches were invited to meet together to consider the great question of Christian union. The experiment in its present form was a new and untried one, and it is not unnatural that we should shrink from it. But as the proposal emanated from a body of men in Dublin whom we honoured and loved, and as it appeared to us to be the almost spontaneous outcome of hearts that had experienced through union an unusual quickening of the Holy Spirit, we did not think that such a proposal could be lightly set aside. It seemed to both of us to be a call of God, and in a spirit of humility and with much personal misgiving we accepted it, and went forth to the work. As soon as our consent had been given, Mr. Mullin at once entered into negotiations with friends in the various centres which we were to visit, and complete local arrangements were made for the holding of our meetings. We found these arrangements to be of an extremely satisfactory character. The object of our visit was clearly understood, and the thoughtfulness and kindness of local brethren made our work easy and delightful. I shall now rapidly set forth in detail a report of our successive meetings.

"ENNISCORTHY.—On our arrival at Enniscorthy on the evening of Tuesday, Oct. 12th, both the Rector of the parish, Canon Lyster, B.D., and the Presbyterian minister, Rev. William Arnold, M.A., met us at the railway station, and though a bad thunderstorm had just spent itself our meeting was very largely attended. As this meeting was in most particulars a type of the rest, it will save repetition if I describe it at some length. It was a thoroughly representative gathering. The Rector of the parish presided, and in his opening remarks he expressed himself as in thorough and cordial sympathy with the object of the meeting. Both the Presbyterian minister and the Methodist minister took leading parts in the proceedings. Mr. Irwin and I had arranged

beforehand that he should speak on 'Reunion and Progress,' and that I should speak on 'Revival.' We adhered to this division of labour throughout our tour, and as revival is the natural antecedent of reunion, it devolved on me to be the first speaker at all our meetings. As we had no mere advice to give, and no set regulations of a local kind to propose, our addresses were of a purely spiritual kind, as we thought it better to kindle, if we could, the spirit of union, rather than attempt to construct machinery for the effective organization of it. The great Revival of 1859 furnished me with material for all I had to say, and Mr. Irwin spoke at length on the supreme need of Evangelical union in the present condition of Ireland, both for the consolidation of Christian work in various directions, and for aggressiveness thereby against the sin and ignorance which are all around us. The whole proceedings were characterised with a very marked spirit of serious attention and expectation. Our proposal that a prayer union should be formed in Enniscorthy similar to that which had been formed in Dublin was exceedingly well received; but the formation of that and the working of it out we left entirely in the hands of the dear brethren who have charge of God's work in the town and neighbourhood. At this first meeting Mr. Irwin and I were greatly encouraged, and we began to feel that the ground in the South of Ireland was already well prepared for a forward movement.

"WEXFORD.—On Wednesday evening our second meeting was in Wexford. There we had a similar meeting, large and representative. The Archdeacon of Ferns, Dr. Latham, was in the chair, and, needless to state, he imparted to the whole proceedings a rare spirit of Evangelical fervour. Mr. M'Mullan, M.A., the Presbyterian minister, took his share in the programme; and our addresses met with the same hearty acceptance on the part both of the clergy and the people as in Enniscorthy.

"WATERFORD.—On Thursday evening our next meeting was in Waterford, under the chairmanship of Mr. Ridgeway, a representative and beloved layman. The leading spirits on the platform were the Dean of Waterford, Rev. Canon Line, M.A.; Mr. Little, Methodist minister, and others. Unfortunately the Presbyterian minister, Rev. R J. Macartney, M.A., was detained at home through illness. Though the night was tempestuous the attendance was large and representative, and the delegates from Dublin received a most sympathetic hearing.

"CORK.—Our meeting on Friday evening was in Cork, and as this has been reported in the public Press it is hardly necessary to give details of it here. There is no place where the spirit of union has been more cultivated than in Cork, and all we had to do was to tell of God's work in Dublin on this line. The people were deeply interested, and we learnt a good deal from them. On the following Sabbath Mr. Irwin and I occupied leading pulpits in the city both morning and evening.

"QUEENSTOWN.—On the Saturday afternoon we had a delightful gathering in Archdeacon Daunt's schoolroom, at which the venerable Archdeacon took a leading part, and the Revs. Victor Cotter, M.A., and Mr. M'Connell and Mr. Barton were present.

"BANDON.—The finest meeting of the series was undoubtedly the meeting in Bandon on Monday evening. Rev. Thos. Brown, M.A., Presbyterian minister, had given his enthusiasm to the preparation for it, and as my friend Mr. Irwin had himself worked in the parish in the early days of his ministry the people crowded together to see and hear him again. The Rector, Rev. J. C. Lord, A.B., occupied the chair, and many ministers took part in the proceedings. Our united message from Dublin fell upon hearts well prepared for it.

"LIMERICK.—On Tuesday evening we held our seventh and concluding meeting in Limerick, when, amidst a deluge of rain, a very large number of people were gathered together, under the presidency of Rev. J. F. Waller, M.A., Rector of St. Lawrence. Rev. T. B. Robertson, Rector of St. Munchin, had thrown himself into the preparation for the meeting. Rev. R. H. Semple, M.A., Presbyterian minister, helped us effectively on the platform, and we were well received. So our short tour came to an end with feelings of grateful relief, and also of personal regret on the part both of Mr. Irwin and myself.

"These particulars will give some general conception of the work which had been laid upon us, and a careful review of the work justifies a few suggestions:—

"1st. The first thing I would like to say in reference to the whole enterprise is that it has been from first to last a glad surprise both to Mr. Irwin and myself. The Churches of Christ, especially the two great sections of Irish Protestantism in the South of Ireland, are already far nearer to one another in life and work than we had expected. Both Episcopalians and Presbyterians are in the rank and file of their congregations working together in concord and sympathy; and the ministers of both Churches are, through internal affinities and external dangers, rapidly drawing together for mutual help and Christian brotherhood.

"2nd. Though they are numerically small in comparison with the mass of the outlying population, we discovered no sign of weakness or faltering in the great work of Evangelical religion to which God had called them.

"3rd. Mr. Irwin and I have received quite as much stimulus as we gave. We returned home with a new hope for Ireland in our hearts.

"4th. It seems to us that the time has fully come when closer fellowship, especially in conference and prayer, should be cultivated not alone in the Metropolis, but in the provinces amongst the Churches. We need it for the consolidation and for the compacting of our own Evangelical forces, and the country needs it in the ferment of thought and enquiry which at the present time undoubtedly exists among the great masses of the Irish people.

"5th. Delegates ought to be sent out to all the other centres of population in the South and West on an errand similar to ours. The time is ripe for it, and God's time ought to be ours. 'Let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself, for then shall the Lord go out before thee to smite the host of the Philistines.'

"I cannot close these rough notes without saying what a pleasure it has been to me to have been associated in Christ's work, even for eight days, with a man of the stamp and spirit of Mr. Irwin. Together with an unfailing personal charm, his faith and hope and love were a perpetual inspiration, and his effectiveness on the platform gave life to every meeting. I believe the Spirit of God was with us, and I hope he will agree with me in saying that we were helpful one to another in this first mission of the kind in Ireland.

"SAMUEL PRENTER."

Books worth Reading.

THE PRIMITIVE CHURCH AND THE PRIMACY OF ROME. By Professor GIORGIO BARTOLI. (Hodder & Stoughton. 6s.)

This is a book for the intellectual; for those who see more in Protestantism than the mere noisy protest. No such book has been written and circulated for many a long day in England, and the fact that the writer is an ex-Jesuit of high culture will add weight to the arguments it contains.

Our readers are familiar with Dr. Bartoli both in person, through his presence at the recent Annual Conference of the Evangelical Alliance, and by his pen. The preface to Dr. Bartoli's book, however (we suggest it should be published separately), is an autobiography, an interesting side-light on the events which eventually led to his leaving the Society of Jesus after twenty-seven years of faithful service.

"What will a learned man do," asked V. Ermoni in the *Quinsane* of February 16th, 1904, "if at the close of deep and conscientious studies, he arrives at conclusions which in no manner agree with the official creed of his Church? Ought he to reject the dearest convictions of his conscience and turn his back on what he believes to be the truth? He should continue to study," answers Ermoni, "and endeavour to change opinion." But if this is not possible? "In this case," Ermoni adds, "the learned man has no other alternative but this: he must say from the bottom of his heart, 'I believe and I adore.'"

Dr. Bartoli tells us in his Preface: "Ermoni's solution of the case is right and good when the mind of the pious and learned Christian is anxious about the fundamental mysteries of Christianity, which we can indeed believe, but not understand. This was not my case; I never for one moment doubted the fundamental doctrines of Christianity. What detached me from Rome was not her Christianity, but her Paganism; not the Bible which is preserved by her, but the arbitrary interpretations of Holy Scripture which she imposes on the Christian world; not the much good that is in her, but the evils of degeneration, of superstition, of idolatry, which her priests are required by her to accept, to practise, and to defend with scholastic sophistries and Aristotelian subtleties."

"This was the turning point of my life. Had I listened to the world, or the voice of the flesh, I should not have left the Society of Jesus, much less the Church. I had nothing to gain, but everything to lose by the change. . . . . I could not accept the claims of the Papacy, which my studies had shown me to be not primitive, but unscriptural and maintained in opposition to half the world. My duty to God and my conscience was clear: I protested against the Roman Church and left her fold."

We should like to print whole chapters of the book which follow, especially those dealing with "The True Church of Christ" and "The Unity of the Church." The argument throughout is in full keeping with the principles of the Evangelical Alliance, and, what is still more important, in keeping with the teachings of the Holy Scriptures. A valuable chapter also is entitled "The Church and the Gospel." We quote one or two notable sayings:—

"The Gospel is the unchangeable part of the Christian religion, which preserves the Church from degenerating and turning into a religion very different from that which Christ founded upon earth. . . . .

"The Christian religion can always appeal to the Gospel. The words of Christ, now consigned to paper, will never change for evermore. Earth and heaven will pass away; they will remain. Churches will come and go, men will live and die, but Christ's words will be as they are now for ever. And for ever they will be a fountain of pure water to quench the thirst of all who approach. . . . .

"Search the Scriptures and you will find in them the doctrines of the apostolic creed, the institution of the apostolic ministry, the means of grace and all doctrines that are common to the majority of Churches. These doctrines are divine because revealed."

Dr. Bartoli's book should be read and re-read, especially by young men. We should like to be the means of placing a copy in the hands of every student in our Universities and Theological Colleges. It is by such books and teaching that the prevailing tide of false liberalism in theology can be turned. We speak in high terms of Dr. Bartoli's book; we trust he himself may be spared for long years to testify, in Italy and other parts, to the Truth which is greater than the Councils of the Church, greater than the Church itself, in that it reveals the Church and is the Magna Charta of her freedom.

MY RECOLLECTIONS. By EUGENE STOCK. (Nisbet & Co., Berners Street, W. 6s.)

We have had quite a number of "Recollections" lately, some more and some less interesting. But Dr. Eugene Stock's volume is of peculiar interest, as it not only contains a record of scenes and incidents in a strenuous and honoured career, but brings us into living touch with men and movements which have helped the Evangelical cause during a period of sixty years. There are no less than thirty-five chapters covering an extraordinary range of personal reminiscences, and we are glad that Dr. Stock recalls occasions on which he addressed Conferences of the Evangelical Alliance. We have read with deep interest the touching "Confession of Faith" with which the volume closes, and although many may disagree with some of Dr. Stock's views, the "Confession" is no unimportant or uninteresting part of the volume. It closes with a striking reminder:—"It has

pleased God to commit to us the proclamation of the glad tidings through the world. That is the purpose for which the Church exists in the world, and it is a humbling thought that so vast a proportion of members of the Church are content to keep the good news to themselves, and leave the real work to be done in a fragmentary way by a few enthusiasts. That neglect is surely a grievous sin in the sight of God."

LOTUS BUDS. By AMY WILSON-CARMICHAEL. (Morgan & Scott. London. 14s. 6d. net.)

This is a charmingly got up volume, and one which we can well imagine will form a popular Christmas or New Year's gift book. The writer is already well known by her previous volumes, "*Things as they are*" and "*Overweights of Joy*," and also as Keswick missionary in India, under the Church of England Zenana Missionary Society. Those who have read "*Things as they are*" will not need to have explained to them the degrading caste system of India and just how it affects the child-life of India, viewed from the standpoint of the Temple children of South India. "*Lotus Buds*" is written for lovers of children, of the children of India, and touching, indeed, is the manner in which Miss Wilson-Carmichael introduces her subject, revealing in the quaint title a story of missionary enterprise and enthusiasm which cannot fail to touch the coldest heart. As we have perused the pages of this book we have prayed and praised in turn; now asking whether it can all be true, and again reluctantly forced to the conviction that still more might be told, except for the difficulty of obtaining evidence and the delicacy of the subject.

And now, perhaps, our readers are enquiring "Who are the Temple children?" and Miss Wilson-Carmichael answers the enquiry in chapters of deep interest. She tells us (p. 250): "By Temple children we mean children dedicated to gods, or in danger of being so dedicated. Dedication to gods implies a form of marriage which makes ordinary marriage impossible. The child is regarded as belonging to the gods . . . . 'The Traffic' is worked upon religious lines, and so in trying to save the children we have to contend with the perverted religious sense. Something of the same kind exists in other parts of India, and the Traffic, under another name, is common in provinces where Temple service as we have it in the South is unknown." She adds: "We ourselves became only very gradually aware of what was happening about us. As fact after fact came to light we were forced to certain conclusions which we could not doubt were correct. But at first we were almost alone in these conclusions, because it was impossible to take others with us in our tedious underground hunt after facts." So the question was often asked: "But do the children really exist?" Facts are facts, and it is to facts that the author of "*Lotus Buds*" appeals, evidence, carefully sifted and noted, corroborated by personal investigation before being considered evidence. It is good to learn that the law in India is against the degrading system of Temple service, although "good as the law is, it does not, and it cannot, touch the Secret Traffic itself. That will go behind the law and behind the next that is made unless measures are devised to ensure its being thoroughly enforced."

Our readers must purchase this book and read for themselves stories even more fascinating of children saved, body and soul, by the efforts of the author and her friends, and in doing so they will be introduced by over fifty beautiful photogravures to some of the children, many of them mere babies—all of them Lotus Buds—His, who said, "All souls are Mine"—the Lord, their Creator and Redeemer.

THE NUMBER OF MAN—THE CLIMAX OF CIVILIZATION. By PHILIP MAURO. (Morgan & Scott, Ltd. 5s.)

The writer of this book is already familiar to a wide circle of readers through his previous volumes, "The World and its God," &c. There will be few who will deny that great changes are taking place in the modern world. In all spheres, religious as well as social and political, movements are at work, remarkable and revolutionary. What, if any, is their special meaning? We find ourselves in agreement with much that Mr. Mauro has written in answer to this question. In a word, Mr. Mauro thinks that we have reached the climax of civilization, the limit to what may be accomplished by the natural forces of man exerted upon the natural forces and the powers of the physical universe. We are approaching the hour, "that day and hour" known only to the Father Himself, when the Son of God is to come to earth again. We can and do agree to differ on the *details* of His coming; two facts are, however, secure—(*a*) He *is* coming; and (*b*) "Antichrist shall come" (1 John ii. 18).

Much helpful light on this solemn subject is thrown out by Mr. Mauro's book, but it must be read in contact with Holy Scripture. If this book is true, we are on the eve of a world crisis of unprecedented magnitude.

REVIVALS, THEIR LAWS AND LEADERS. By Rev. JAMES BURNS, M.A. (Hodder & Stoughton. 6s.)

We can warmly commend this book to those who are longing for "times of refreshing," and who desire to enquire into the causes and effects of past Revivals. The author believes we are approaching another great manifestation of God, and sees in the present social and political conditions outside the Church that which may, as it has done in the past, arouse her and, through the pathway of humiliation and confession, re-instate her in power and authority. We find great encouragement in the chapters in this book. Mr. Burns believes that Revival must be preceded by the awakening of devout souls here and there who, realizing the need, begin to entreat God in prayer. May the number of such be daily increased.

* * * * *

From Messrs. MORGAN & SCOTT we have also received quite a number of new books, our limited space forbidding more than mention and a warm commendation.

"MY LORD AND I" (2s. 6d. net), by the Rev. F. S. Webster, M.A. A volume of sermons magnifying Christ and containing much valuable teaching on what He is made of God to the believer. "POMEGRANATE" is the story of a Chinese school girl, attractively told by Jennie Beckingsale, B.A. (2s. 6d. net). "INTO THE SUNSHINE," by Mrs. Harvey-Jellie, is written in Mrs. Harvey-Jellie's happy style, and is intended by the authoress to lead some out of the

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